

AMERICAN JEWISH ARCHIVES



VOL. XV

APRIL, 1963

NO. 1

PUBLISHED AT THE HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION, CINCINNATI

American Jewish Archives

Devoted to the preservation and study of American Jewish historical records

DIRECTOR: JACOB RADER MARCUS, PH.D.

Adolph S. Ochs Professor of American Jewish History

ASSISTANT DIRECTOR: STANLEY F. CHYET, PH.D.

Assistant Professor of American Jewish History

*Published by THE AMERICAN JEWISH ARCHIVES, CINCINNATI 20, OHIO
on the Cincinnati campus of the HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION*

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NELSON GLUECK *President*

Old Billy

Jews who are ascetics and Jews who are Negroes — these are surely the most uncommon of Jews. And yet, according to the selections reprinted below from San Francisco's Weekly Gleaner, both types of rarity were combined in the person of "Old Billy," an ascetic Negro Jew who lived in ante-bellum Charleston, South Carolina.

German-born Dr. Julius Eckman, the "Editor and Proprietor" of The Weekly Gleaner, was himself something of a rarity. After officiating in a number of Southern congregations, he came to San Francisco in 1854 as Temple Emanu-El's first rabbi, founded a religious school and a newspaper, and in 1860 went off on a "missionary" venture to China to help restore the old Jewish congregation at K'ai-Fung-Foo in Hunan Province.

"A JEWISH RECHABITE"

In connection with the preceding [an article, copied from *The Asmonean*, on Jewish Negroes in Africa], it may not be devoid of interest to mention that there existed some four years ago in Charleston, S. C., a Jewish Negro. He was then about seventy years of age, and gained his livelihood by carrying newspapers.

We saw him attend Synagogue on the Day of Atonement for some hours with an exemplary devotion — he appeared to be deeply impressed, and wrapt in thought.

One day, it was during the glowing heat of an inter-tropical mid-day, he was observed walking on the burning pavement barefoot. A gentleman approached him, and humanely invited him to call at his house, where he would supply him with shoes and apparel. The old man gratefully received the offer but in very polite language declined accepting it, stating that the Jews of Charleston had on other occasions offered him substantial aid, which he likewise had declined; that he never would accept charity while he was able to work; that he lived in quite easy circumstances, and that his humble appearance was the mere result of choice and habit. He however

begged for some religious books by means of which he might learn more of his religion, of the principles of which he had but vague ideas.

In relation to his origin he stated that his father had told him that he belonged to the Rechabites, still existing as a separate tribe in Africa; that his father, in accordance with the principles of that portion of our brethren found in the prophet Jeremiah, Chapter 35, had never tasted any wine or other spirituous liquors in his life.

[*The Weekly Gleaner* (San Francisco), January 16, 1857.]

“DEATH OF A WORTHY MAN”

The readers of the *Gleaner* will remember the account given in our first number, of a Rechabite living at Charleston, S. C. We see from a recent item in the [*Evening*] *Telegram* [of San Francisco] that this honest man has at last gone home.

We read:

“Old Billy,” who has carried the [*Charleston Daily*] *Courier* since its existence, has died at Charleston, S. C. He always wrote his own addresses, which made up in honesty what they lacked in poetry, and for years has been a faithful attendant at the Jewish Synagogue on the Day of Atonement, making his appearance on those occasions in a ruffled shirt.

As a number of our readers may not remember the facts, we will briefly mention them.

There lived in Charleston a very old Negro man, who professed Judaism, terming himself a Rechabite. He, in his earlier days, attended Synagogue every Yom Kippur. Of late years he attended quite regularly, and the managers of the Hazel street Synagogue very commendably honored the old man with one of the most respectable front seats.

The old man was a slave; he carried the *Courier* for a series of years, and must have been about 75 years of age at his death.

Meeting him one day in his rounds, walking beneath a very hot mid-day sun, we stopped him, and entered into conversation with him; we asked him whether anything could be done for him to alleviate his labor, he being so old. The honest man replied that he lived quite happy; that the Hebrews had repeatedly offered him

their assistance; but he invariably declined accepting their kind offer; that he would never accept alms as long as he was able to work. He asked us for some books relative to our religion, which we promised him on calling at our house, but he never called.

Honest Billy assured us that he belonged to the ancient tribe of the Rechabites (see Jeremiah); that his father never in his life had tasted any intoxicating drink. A mission to that tribe in Africa might be able to furnish us with some interesting items. Perhaps this may call Mr. Benjamin's attention to the subject.*

Old Billy was a rare instance of honesty; he was universally respected by his co-religionists, and by those in whose employ he labored. He assuredly was more worthy to be a master than thousands whom blind fortune has favored; and we are glad that the death of the old slave was reported with encomiums in the newspaper, while that of many masters is passed over in silence. — [Copied from *The Weekly Gleaner*.

[*Jewish Chronicle* (London), May 11, 1860.]

* Israel Joseph Benjamin — who called himself Benjamin II, an allusion to the famous medieval traveler, Benjamin of Tudela — travelled extensively in America between 1859 and 1862. In 1956 The Jewish Publication Society published an English translation of his *Three Years in America*.

ANNOUNCING
the publication of the
INDEX TO VOLUMES I-V (1948-1953)
of the
American Jewish Archives

compiled by

ABRAHAM I. SHINEDLING and STANLEY F. CHYET

Mr. Justice Brandeis: A Law Clerk's Recollections of the October Term, 1934

NATHANIEL L. NATHANSON

Personal recollections of great men are undertaken only at grave risk. I have noticed, for example, that they usually reveal more about the recollector than they do about the subject of the recollections, and not infrequently — though quite unconsciously — they are most unflattering to the recollector himself. Nevertheless, I have undertaken to accept this risk, and I have no intention of welching on the bargain — no matter what it may reveal of my own twisted psyche. I ask you only to remember that I speak of quite a few years ago and of things seen through the eyes of a relatively callow and unsophisticated youth.

Consider, for instance, my very first personal recollection of the Justice. It was the occasion of his seventy-fifth birthday, and I was a senior at Yale Law School. Our law journal had dedicated one of its issues to the Justice in honor of the occasion, and a group of us drove to Washington during the Christmas vacation to present it to him personally. We had — as I recall it generally — a delightful visit; but only one specific thing stands out with real clarity. Midway in the conversation the Justice noticed that his trousers were not completely buttoned. Apparently I noticed this just about the same time as the Justice, and my immediate reaction was one of embarrassment — partly for him and partly for myself. Then, as the Justice calmly proceeded to button his trousers without for a moment breaking the tenor of the conversation, it gradually dawned on me that there was no cause for embarrassment on either part. Viewing the incident in retrospect, I wonder — does it suggest that the simple dignity of the Justice's manner might have been proof even against the aphorism that no man can be a hero to his own valet?

Dr. Nathaniel L. Nathanson, Professor of Law at the Northwestern University School of Law in Chicago since 1936, is co-author, with Louis Jaffe, of *Cases and Materials on Administrative Law* (1961).

I did not see the Justice again until almost three years had passed. After graduating from Yale, I had spent a year under the tutelage of Professor Felix Frankfurter and a year as law clerk to Judge Julian W. Mack. This was like climbing up the ladder rung by rung — with the assignment to the Justice as the ultimate reward. Actually it was a series of accidents that accounted for the apparently orderly progression — but perhaps some master designer had even those accidents in mind as well. Be that as it may, the commitment to candor which I have made requires me to record that the switch from Judge Mack to the Justice was not entirely painless. In the first place, it was painful to my pocketbook. Judge Mack had been seriously ill the year before I came to him and was just getting caught up with his work as my year came to a close. He was also deep in the New York subway receivership in which he had succeeded Judge Martin T. Manton as the trial judge. Consequently, he was anxious for his next law clerk to start work as soon as I left for the Justice. The Justice, on the other hand, learning that I had worked straight through the year for the judge without a break, was insistent that I have a good vacation before starting work with him. In effect, this exchange between the judge and the Justice seemed to boil down to a tug of war between them as to whose payroll was going to provide for my vacation. I am ashamed to report that I took the coward's way out; I cut the Gordian knot by taking the vacation at my own expense — at the time no small sacrifice, since our family fortunes had felt the bite of the Great Depression. I have no doubt that the judge and the Justice each thought that the other had yielded, and both would have been shocked to learn that the agreement had been achieved only at my own expense. In retrospect, of course, I wish that I had given them the shock.

THE JUSTICE WAS SKEPTICAL

Now at last I come to the great confrontation when I finally summoned up the courage to report to the Justice and to tell him that my "vacation" was now an accomplished fact. I recall, too, somewhat ruefully, that when I told him that I had been in Wash-

ington for about a week, living up my so-called vacation, he expressed surprise that I had not come in earlier. Other than that I recall two main themes of the conversation.

First, I was enjoined to absolute secrecy about my work — not even the other law clerks were to be told what we were working on — a precaution which put the Brandeis law clerk at considerable disadvantage in trading information. The other injunction was that I should learn to take a nap in the afternoon since I would frequently have to work late at night, but would nevertheless be expected to be on hand at nine o'clock every morning. The habit thus painstakingly cultivated to fit the Justice's schedule has dogged me all my life. I still like to work late at night and sleep in the afternoon — a schedule which makes no sense at all in my present environment. The Justice's schedule, by the way, was just the opposite. He went to bed early, apparently about nine P. M., and woke at five A. M. He did his concentrated work between five and eight and took a nap between ten and eleven before going to Court, which then started its session at noon. Our personal conferences were held between nine and ten — but these seldom extended beyond a few minutes.

The Justice's principal office was his bedroom — a rather small room furnished with a bed, a desk, and only two or three chairs. His other office was a two-room apartment — just above the apartment in which he lived. One of the rooms was for the law clerk's use — one for the Justice. But the Justice's room had much better daylight — and since the Justice hardly ever came upstairs to use it, I early formed the habit of working during the day at the Justice's desk. Once he did come up and surprised me there. When I asked him whether he minded my using his desk, he answered, certainly not — provided that I left it neat — because, as he said, "I always think that a messy desk betokens a confused mind." I was tempted to ask whether he had ever seen Judge Mack's desk, which was just one monumental mass of unassorted papers — but this was another pleasure I denied myself — perhaps from some strange sense of loyalty to the judge.

By this time you may have guessed that I was not entirely at ease in my early relations with the Justice. This would be, to say the least, something of an understatement. This was probably due

to a combination of circumstances. Unlike Judge Mack, the Justice did not immediately clasp his law clerk to his bosom as a member of the family as well as a working associate. On the contrary, he seemed to keep personal relations at a minimum — especially at first — and to be deliberately testing the mettle of his assistant. I recall mentioning this to Tom Austern, who, like myself, had been a law clerk to Judge Mack before going to the Justice. Tom assured me that he had had the same experience, but that gradually the ice had thawed and that eventually he had come to love the Justice as much as the judge. For a while this seemed to me quite impossible. Indeed, the first opinion that we worked on together increased the strain almost to the breaking point. It involved a very fine, almost esoteric, question of Federal procedure. The Justice wanted all the precedents on the point in all the Federal courts. I ransacked the books with the sense of thoroughness which I was confident I had learned from Judge Mack.

I believe I turned up five relevant lower court cases — none quite exactly in point. The Justice, obviously skeptical of the thoroughness of my research, kept asking whether I was certain there was nothing more. I could only assure him that I had exhausted my research ingenuity. Then one morning I was dismayed, when I walked into the upstairs office, to find that the Federal Digest had been disturbed. Indeed, it was open to the very question involved in our case. Obviously, the Justice had devoted part of his early morning work to checking up on my research. I was both offended and worried. I could hardly wait to see the next draft of the opinion which would tell me whether he had found any additional cases. That afternoon the next draft opinion came, as it always did, directly from the printer — one copy for the Justice and one for me — because the Justice used the Government printing office in place of a stenographic secretary. What a relief to find that the citations were still exactly the same — no more and no less! Neither the Justice nor I made any comment on the incident, but I noticed that from then on he never again questioned the thoroughness of my research — until, alas, our very last opinion. There hangs another tale which I am afraid reveals more about the writer than it does about the Justice.

THE FOOTNOTES ARE PRETTY GOOD

This last opinion was probably the most important of the year, for it was written for a unanimous Court holding unconstitutional the first special Farmers' Bankruptcy Act, the Frazier-Lemke Act. This Act was particularly designed to relieve farmers from over-burdensome mortgages without loss of their farms. It was held invalid by the Court on the ground that this entirely laudable objective was to be accomplished too much at the expense of the holder of the mortgage. It was, of course, a delicate subject, and it came at an especially delicate time, because the opinion was scheduled to be delivered on the same day as three other opinions holding invalid New Deal actions — a day to be known in constitutional history as Black Monday.

True to the Brandeis tradition, the opinion had to be a complete exposition not only of the law, but also of the economics of the situation — including, for example, the growth of farm tenancy in the United States. The development of the economic background was largely the function of the footnotes and, therefore, almost entirely the responsibility of the law clerk. At any rate, we worked long and hard on the opinion, and when we were finally finished, the Justice made one of his rare visits to the upper office, chatted a few minutes, and then said, just as he was leaving, "Well, I think it's a good opinion; the footnotes are pretty good, too." To most persons this may seem like damning with faint praise, but from the Justice it was like being knighted with Excalibur. For a few days I was pretty near dizzy with success; only to have borne home the poignancy of that old adage: "Pride goeth before a fall."

The day after the opinion was delivered, the Justice called me into his office, handed me a small printed pamphlet, and said in exactly the same tone he always used, but with just a tinge of disgust in his expression: "You missed the best thing on farm tenancy." The pamphlet, he explained then, had been sent to him by a friend who had seen the opinion overlooked by me and had prepared it as one of a series of research reports which he supplied to newspapers as a basis for editorial comment. Needless to say, I lost no time in dashing down to the Library of Congress and enlisting all

available hands for the purpose of locating the Library copy of that pamphlet. Much to my relief, it was nowhere to be found, either in the catalogues or on the shelves of the Library. Apparently, the Justice's friend had neglected to file it with the Library of Congress. Not even the most diligent research could have unearthed it.

Now comes the curious part of the story, which reveals nothing at all about the Justice — except perhaps indirectly as it reflects something of our relationship. What, if anything, should I tell the Justice about the pamphlet? I remember that I debated giving him a curt note, saying something like this: "Tell your friend that if he wants to be cited in Supreme Court opinions, he must file with the Library of Congress." After cooling down a bit, I rejected this *démarche*, and I am glad that I did. But then, quite unaccountably, I swung to the opposite extreme. I decided to say nothing — unless he asked about it. The result was that neither of us ever mentioned it again. Not until sometime later did it occur to me that the pamphlet probably could not be filed in the Library of Congress because it was not copyrighted; indeed, it could hardly be copyrighted since it was meant to be copied freely by the subscribers. And for some unaccountable reason, as the years go by, every time I think of it, I am more regretful of my failure to explain this to the Justice. Indeed, if there is some place in the hereafter where, as Socrates suggested, the souls of kindred spirits may gather and resume their conversations, I will immediately make a beeline for the Justice to tell him that the footnotes were really "pretty good" after all.

Although this was our last opinion, it was not the last job I did for the Justice. When he departed for his summer vacation, I was left with the usual statistical job to do for Professor Frankfurter's annual article on the business of the Supreme Court. In addition, I was given a special research job to do as the aftermath of the Farmers' Bankruptcy case — perhaps even as a penance for the supposed omission in the footnotes on farm tenancy. However that may be, the Justice's explanation was that he believed that a good many of the farmers' economic troubles were caused by over-investment in farm machinery. Consequently, I was to do a study on the economic effects of agricultural mechanization. Frankly, I

was horrified by the assignment. I had not the slightest interest in the subject or belief in the Justice's theory. I suspected that it was simply an offshoot of his general antipathy for automobiles. A farm tractor was only a specialized kind of automobile and, in consequence, to be equally condemned. I protested that I was obviously unqualified for the task, since I was neither an economist nor an agriculturalist — to say nothing of an agricultural economist. The only answer I got was this: "The small advances in an art are made by the experts, but the great discoveries are made by the neophytes." So I sweated through the summer, examining bulletins of the Department of Agriculture, collecting data on the key question of at what point — i. e., for what size farm — it becomes economically worthwhile to retire old Dobbin and substitute a shiny new tractor. In due course I prepared a memorandum and sent it to the Justice. Apparently it represented neither a small advance nor a great discovery in the art, for the Justice never mentioned the subject again.

EXCELLENCE, IRONY, AND THE TREATMENT

As I think back over what I have said so far, it occurs to me that I may have given the impression of a constant struggle between the Justice and myself — albeit one fought on a tiny stage with weapons carefully hidden from view. In a way it *was* a struggle, but essentially it was a struggle to satisfy what I knew was probably the highest standard of excellence against which I would ever be measured. There were also certain ameliorating aspects which considerably relieved the tension. For one thing, Mrs. Brandeis, as the year wore on, did not hesitate to let me know that the Justice really appreciated my efforts, and Professor Frankfurter eventually passed on similar assurances — both acting, I am sure, in accordance with the Justice's intentions. Finally, there was an indescribable sense of exhilaration, sparkle, and even fun in almost every contact with the Justice.

The personal contact was almost always brief. The Justice frequently indicated what he wanted in a note addressed to "N. L. N." signed "L. D. B." and transmitted by Edward G. Poindexter, the

Court messenger assigned to the Justice. My replies were addressed "Mr. Justice," signed "N. L. N.," and were either transmitted through Poindexter or slipped under the door of the apartment late at night or early in the morning, when I finished working. Nevertheless, the few minutes each day that were spent in the combined bedroom-office seemed to more than compensate for all the drudgery and tension frequently involved in the work itself. This was partly because the Justice had a way of packing so much meaning — sometimes offered with deadly seriousness, and sometimes with pure devilment — into the briefest exchange. I remember, for example, that in the latter part of the year I got up courage to suggest that I would like to take a weekend off to go up to New York — partly to see Judge Mack. I also wanted to see a girl in New York, but I did not mention that. The Justice allowed as to how he thought it might be arranged — and so it was. I saw both Judge Mack and the girl. The following Monday morning, when I came into his bedroom, as usual at about 9 o'clock, to see if there was anything special he wanted, he looked up at me and said with a perfectly straight face, "Well, sir, have you entirely recovered from your debauch?"

In addition to the relentless pursuit of excellence, salted with a touch of irony, there was also the gradual exposure to what was known among Brandeis law clerks as "the treatment." This was the Justice's own exposition of the Brandeis philosophy, which has been popularized under the brand name of "The Curse of Bigness." Of course, this emphasizes only one aspect of a whole attitude toward man and society, and gives much too negative a tone. The affirmative aspect was the emphasis on individual responsibility, the faith in reason and in the common man's ability to comprehend the problems of his society, *provided*, of course, that the uncommon men took seriously their responsibility to explain and to lead — as the Justice and his little group of followers had done in Massachusetts. That is why the burden of the message to the law clerk always was, "Go home and be a leader in your own community" — advice, it may be noted, that was seldom followed, at least in its literal sense.

There was also the faith in, and the insistence upon, the values

of education, coupled with the disdain for emphasis upon gadgets, especially automobiles. This was beautifully illustrated by one of our major cases that term. It concerned the allocation of the cost of building a highway-railroad underpass in Tennessee. The railroad contended that the order of the Highway Commission requiring it to pay one-half the cost deprived it of property without due process of law, because the underpass would benefit primarily its competitors — trucks, buses, and automobiles on intercity journeys. I recall how warmly the Justice spoke of the excellence of the railroad attorney's presentation of both the facts and the law, and how happy he was to write the opinion of the court sustaining the railroad's contention. Indeed, he gave me a special dispensation from the general rule that I was never to disclose to anyone what I was working on, so that I could go to the Bureau of Public Roads and get all the latest data on Federally aided interstate highways. We also examined in detail the annual budgets of Tennessee to see just how much it was spending on highways. Among the documents I turned up with was a beautiful diagram showing the relative proportions of the state budget devoted to various purposes. As soon as the Justice saw it, he called my attention, in shocked tones, to the relatively large segment of the state budget devoted to highways as compared with the small segment devoted to education. And when the opinion was finished and the time came to clear away all the books, he would not let me return this particular volume containing the state budget. Instead, he kept it in his office-bedroom until the very end of the term, and I got the impression that every visitor who came to chat with him there would have his attention drawn to that diagram and be invited to join in the Justice's shocked surprise.

THE SINEWS OF A PHILOSOPHER

Another element of the Justice's philosophy which was of considerable interest to me was his Zionism. This was not unrelated to his general economic and social philosophy. I recall, for example, that when we were working on the Farmers' Bankruptcy case, with its economic implications regarding the growth of farmer tenancy,

he said, "Our people in Palestine have found a better way," apparently referring to the farm cooperatives. But the fullest exposition of his Zionism came to me quite by accident when Edgar E. Siskin,* then rabbi of Mishkan Israel in New Haven, Connecticut, and a family friend from my New Haven days, visited Washington. When I asked the Justice to see Rabbi Siskin, I offered as additional bait — perhaps quite unnecessarily — that his congregation was largely non-Zionist, but that the rabbi was open to persuasion. I do not know whether our visitor came away persuaded, but *this* I can testify: if he did not, it was certainly not for want of the Justice's trying. It was one of the longest single interviews with the Justice that I ever attended, and I recall that Mrs. Brandeis called on the phone three times to remind him that it was time for their daily walk.

In that interview, the Justice painted a picture of the future of the Middle East as he saw it in the centuries ahead — with the Jews of Palestine serving as the bridge to bring to the whole Arab world a synthesis of the finest cultural achievements of Western Civilization, which synthesis would in turn generate a rebirth of Arab Civilization. I sometimes wonder whether the Justice, if he were here today, would still cherish his vision of ultimate accommodation between Jews and Arabs. Essentially, however, I have no doubt that his confidence in the future would still be unshaken, for the Justice, like de Gaulle, took the long view of history.

This brings to a close all the specific recollections I have to offer, although I dropped in to see the Justice occasionally in later years and found that I enjoyed his presence even more when I was not harassed by a feeling of being weighed in the balance. Nevertheless, the hardest thing of all to describe about the Justice is the clearest recollection I have of him — the general impression of a shining serenity which no enemy or adverse fortune could hope to pierce. I thought of this again recently when reading Epictetus. Since my own words fail me, I may be permitted to borrow his — in the hope of presenting a closing glimpse of the Justice as I remember him.

* Dr. Siskin is now rabbi of North Shore Congregation Israel, Glencoe, Ill.

If God had committed some orphan to your care, would you have neglected him so? Yet He has entrusted your own self to you and He says, "I had none other more trustworthy than you: keep this man for me such as he is born to be, modest, faithful, high-minded, undismayed, free from passion and tumult." After that, do you refuse to keep him so?

But they will say, "Where has this man got his high looks and his lofty countenance?"

Nay, I have not got them yet as I ought: for as yet I have not confidence in what I have learnt and assented to, I still fear my own weakness. Only let me gain confidence and then you shall see a proper aspect and a proper bearing, then I will show you the statue as it is when it is finished and polished. What think you? That this means proud looks? Heaven forbid! Does Zeus of Olympia wear proud looks? No, but his gaze is steadfast, as his should be who is to say:

For my word cannot be taken back, nor can it deceive.

(Homer, Iliad)

Such will I show myself to you — faithful, self-respecting, noble, free from tumult.

"Do you mean, free from death and old age and disease?"

No, but as one who dies as a god, and who bears illness like a god. These are my possessions, these my faculties; all others are beyond me. I will show you the sinews of a philosopher.

"What do you mean by sinews?"

Will to achieve that fails not, will to avoid that falls not into evil, impulse to act appropriately, strenuous purpose, assent that is not precipitate. This is what you shall see.

When I think of the Justice, I think of the only person I have ever known who seemed to have fulfilled this prescription of Epictetus.

A Letter From Bavaria

1846

Bavarian-born Herman Kahn (1828-1897), whose sons founded the Cone textile empire in North Carolina during the 1890's, was only seventeen when he left Germany for the United States in 1846. Arriving in America, he joined his sister, Elise Kahn Hirsch, and her husband in Richmond, Virginia, where he changed his name to Cone and became a peddler. A few years later, he began a wholesale grocery business in Jonesboro, Tennessee, and in 1856 Herman married Helen Guggenheimer, of Lynchburg, Virginia. Some four decades later, his sons founded the first Cone Mill in Asheville, North Carolina, and the Proximity Manufacturing Company at Greensboro.

Though in 1846 the immigrant teen-ager brought with him to America little of material value, he did not arrive on these shores empty-handed, for—as one of his sons, probably Julius W. Cone, was to write proudly of him—Herman Cone did include among his baggage the “intangible possession” of a “vitalizing heritage.” That heritage was eloquently embodied in a letter written to young Herman by his brother-in-law, Joseph Rosengart, and reprinted below in an English translation.

Rosengart's letter, observed Selma Stern-Taeubler, the distinguished historian of German Jewry and Archivist-Emeritus of the American Jewish Archives, is “reminiscent of the moralistic tracts and ethical wills of medieval sages, but written in a language that borrowed its pathos from [the German poet and dramatist, Friedrich von] Schiller and its solemnity from [the poet, Friedrich Gottlieb] Klopstock.” It is strikingly illustrative both of the hopes that America could engender in the breast of a mid-nineteenth-century Bavarian Schutzjude and of the spiritual discipline with which Judaism could infuse those hopes.

THE LETTER

Place your full trust and confidence in God who will send his angels to guard you. So, do not be discouraged, and do not be afraid of leaving or of the voyage, but consider your fate a good fortune, designed for you by God.

You may shed tears, because you are leaving your parents' house, your father, brothers and sisters, relatives, friends and your native land, but dry your tears, because you may have the sweet hope of finding a second home abroad and a new country where you will not be deprived of all political and civil rights and where the Jew is not excluded from the society of all other men and subject to the severest restriction, but you will find a real home land where you as a human being may claim all human rights and human dignity.

Be careful of your voyage and pay attention to your health as well as your belongings. Avoid the company of all but respectable and educated people. Be modest and polite to everybody. Thus you may surely expect good treatment for yourself.

Every evening and every morning turn to God with sincere prayers; do not be afraid of anybody and do not let anybody disturb your devotions. Even if some people should make fun of you at first, they will understand later and show their respect.

I recommend to you the faith of your fathers as the most sacred and the most noble. Try to follow all the Commandments most painstakingly and thereby attain actual happiness. Do not sacrifice your faith for worldly goods. They will disappear like dust and must be left behind in due time.

Remember particularly the Sabbath day, to keep it holy, for it is one of the most important pillars on which our Faith is established. Do not disregard this day and do not let gold or silver make you blind and do not let any business however tempting induce you to violate the Sabbath, but at least on this day think seriously about your existence and your work.

It is not man's destiny to accumulate worldly goods just to be wealthy, but to acquire them to be used as means for the attainment of eternal happiness. I am, therefore, giving you as a keepsake an excellent religious book for your instruction. Make it your sacred

duty to read one chapter on each Sabbath and holy day with serious devotion and meditation. Do not lay it aside when you have read it through, but keep it and read it again from time to time.

You will thereby learn your religion thoroughly, act accordingly and thus be honored by God and men. It will be your counsel in good times and bad, and will preserve you from all evil.

Honor your father and your mother, that your days may be prolonged. Even in that distant country you can show your respect and love towards your father by always remembering his good advice and by frequently writing him loving letters, thus giving expression to your devotion to him and your brothers and sisters.

Although your sainted mother is now in Heaven and although you never knew her, you can show her your greatest respect and love by following the Faith as she did. You will thus be able to know her and be with her in heaven.

Your sister and brother-in-law in America will surely receive you in their home with loving care. Consider their home as your father's house and be respectful and modest toward them, show them your filial devotion and be attached and faithful to them, as you have always been toward us. Follow their advice and their suggestions and, whatever you may undertake, first ask them for their counsel. They will always give you the best advice and you will derive benefit therefrom, I am sure.

If you should be lucky enough to become wealthy in that distant land, do not let it make you proud and overbearing. Do not think that your energy and knowledge accumulated that wealth, but that God gave it to you to use it for the best purpose and for charity. Do not forget that you are also under obligation to assist your relatives and to help them to get ahead.

However, if you should not become wealthy, be satisfied with what you do have and try to be as comfortable and happy as if you had the greatest treasures.

Follow the middle way between avarice and waste. Do not be stingy, but live according to your position and your finances and be particularly liberal toward the poor, and charitable to the needy. Be glad to help and give part of your bread and give assistance to the distressed.

Do not let anybody call you a miser, but be known as a philanthropist. On the other hand, do not be extravagant or a spendthrift. Even if the necessity should occasionally arise to spend more than usual, never feel obliged to squander. It is of utmost importance that you keep account of your expenditures and live within your income.

I am closing with the quotation:

"Do right, trust in God, and fear no man."

(Signed) JOSEPH ROSENGART.

Buttenhausen, April 16th, 1846.

WANTED:

CONGREGATIONAL minute books, board meeting minutes, financial records, cemetery records, charters, constitutional revisions, temple dedication and anniversary booklets, and other data tracing the religious life of American Jewry.

FAMILY correspondence, diaries, memoirs, scrapbooks, photograph albums, naturalization papers, military medals, and personal souvenirs.

JEWISH ORGANIZATIONAL minute books and transaction records: fraternal, cultural, social, and philanthropic.

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The American Jewish Archives

CINCINNATI 20, OHIO

Jewish Participation in the Visual Arts of Eighteenth- and Nineteenth-Century America*

JOSEPH GUTMANN

I. INTRODUCTION

The peripatetic Moldavian, Israel Joseph Benjamin — Benjamin II, as he styled himself, in memory of medieval Tudela's celebrated traveler — toured the United States during the years 1859–1862. In 1860, he visited New Orleans, where he found the local Jewish community contemplating the erection of a statue in tribute to Judah Touro, the well-known Jewish philanthropist and patriot who had died at New Orleans in 1854. Incensed that a Jewish community should entertain such a proposal, Benjamin appealed to James K. Gutheim, the *hazzan* and preacher of the local Portuguese synagogue, Nefutzot Yehudah, to prevent the erection of the statue. He explained to this leader of the Jewish community that setting up a statue was strictly forbidden by Jewish law, and cited a number of rabbinic prohibitions pertaining to the question. It was Benjamin's hope that Gutheim would support him in his attempt to prevent what he regarded as a flagrant transgression of Jewish practice, but Gutheim, after listening to Benjamin's plea, calmly answered: "That was in ancient times. Now, however, we live in the nineteenth century."¹

Dr. Joseph Gutmann, Assistant Professor of Jewish Art History at the Hebrew Union College-Jewish Institute of Religion, is Curator of the Jewish Museum on the College-Institute's Cincinnati campus. He is the author of the recently published *Jüdische Zeremonialkunst* (Frankfurt-am-Main, 1963).

* Only American artists of Jewish background, born prior to 1860, living and working for any time in the United States, are included in this article. Any information known to readers in regard to these artists, or in regard to early American artists of Jewish origin not mentioned here, would be greatly appreciated by the American Jewish Archives.

¹ I. J. Benjamin, *Three Years in America: 1859–1862*, translated from the German

The itinerant Moldavian was, of course, horrified by Gutheim's response, but in actual fact the rabbi had intended no apostasy. It was simply that Benjamin, ignorant of American life and of the rôle of the Jew in that life, was unable to fathom his viewpoint. Such an attitude towards art and Judaism, expressed by an American Jewish religious leader during the Civil War period, becomes clear only when viewed against the background of the unique rôle which the Jew had found it possible to play in the United States from the time of its founding. In the United States the Jew had attained a new status — one that differed radically from that which prevailed in most of Europe. In the two basic documents which underwrite America's independence — the Declaration of 1776 and the Federal Constitution of 1787 — the authority of a national state had for the first time been explicitly founded on the authority of the people, without an appeal to any scriptural warrant, and thus the Jew had been guaranteed political, juridical, and economic equality. This dispensation was neither challenged nor abrogated, as it had been in Europe, since medieval institutions — a hereditary aristocracy, a privileged national church, and monopolistic guilds — never took root in the United States. Participation in no field of endeavor was barred to the Jew by a privileged body seeking to guard and maintain exclusive, inherited rights. In a country where, unlike the situation that obtained in Europe until the nineteenth century, he was not excluded from non-Jewish craftsmen's guilds, the Jew had an unrestricted opportunity to secure training as an artist or artisan, and could cater to a market which was essentially non-Jewish. Moreover, since the separation of church and state had completely divested images of any idolatrous association, the *halachah* which had been designed to restrain Jewish participation in the arts for fear of idolatry was no longer considered binding.² Interpreted in this light — as Benjamin's Old World experience prevented him from doing —

by Charles Reznikoff with an introduction by Oscar Handlin (Philadelphia, 1956), I, 321.

² Ellis Rivkin, "A Decisive Pattern in American Jewish History," *Essays in American Jewish History* (Cincinnati, 1958), pp. 29 ff.; Joseph Gutmann, "The 'Second Commandment' and the Image in Judaism," *Hebrew Union College Annual*, XXXII (1961), 161-74, and *Jüdische Zeremonialkunst* (Frankfurt-am-Main, 1963), pp. 10-14.

Gutheim's remark seems less a break with medieval Jewish tradition than a natural response to the changing conditions of the new American environment.

II. THE COLONIAL EXPERIENCE

Even before the National Period, when no more than 3,000 Jews resided on these shores, American Jewry could boast of one of the finest native-trained silversmiths in the colonies — Myer Myers (1723-1795), whose distinction and repute were such that he was elected chairman of the New York Gold and Silversmiths' Society in 1786. As did many other Jewish silversmiths and noted Gentile silversmiths like Paul Revere, Myers catered to the ever-increasing patronage of wealthy colonial merchants and tradesmen who, in the absence of banks, frequently invested the family wealth in expensive silver *objets d'art*. He produced silver objects for a number of wealthy mercantile families, among them colonial Jews like the Gratzes and the Frankses.³ Yet his output was not restricted to secular objects. As a devoted and honored member of New York's Congregation Shearith Israel, he was commissioned by its wealthy members, around 1770, to fashion for it *rimmonim* — silver ceremonial ornaments for Torah scrolls (Fig. 1). He performed similar services for the Yeshuat Israel Congregation of Newport, Rhode Island, and later for the Mikveh Israel Congregation of Philadelphia. Elegant in their execution, his productions were inspired by English *rimmonim* and bore witness to a sure sense of line and proportion.⁴ In the same manner, although less elaborate in form than its prototypes, his silver plate for secular purposes often followed the form and decorative scheme of English models.

Not only silver objects, but portraiture as well, were popular

³ Jeanette W. Rosenbaum, *Myer Myers* (Philadelphia, 1954), pp. 75, 82. See Franz Landsberger, "New Studies in Early Jewish Artists," *Hebrew Union College Annual*, XVIII (1944), 315, for the names of other Jewish silversmiths active in the Colonial Period. See the photograph of a tray by Myers in *American Jewish Archives*, VII (1955), facing p. 128.

⁴ Guido Schoenberger, "The Ritual Silver made by Myer Myers," *Publications of the American Jewish Historical Society [PAJHS]*, XLIII (1953), 5 ff.; Gutmann, *Jüdische Zeremonialkunst*, pp. 14, 16.

during the Colonial Period. To many of the wealthy, portraiture by leading contemporary artists served as a means of calling attention to their newly acquired riches. Wealthy Jewish merchants, too, commissioned their portraits from fashionable portrait painters of the time like Gilbert Stuart and Charles Willson Peale.⁵

III. THE PERIOD OF WESTWARD EXPANSION

Although there is no record of a Jew who was a portrait painter during the Colonial Period, we do find several painters of Jewish origin active in the first half of the nineteenth century, the period of westward expansion. They, too, catered to an ever-growing demand for portraiture on the part of wealthy patrons. Among these artists were Joshua Canter, or Canterson (1767-1826), and his brother John (1782-1823), both of whom came to Charleston, South Carolina, from Denmark at the end of the eighteenth century. Although they played a prominent rôle in Charleston's artistic life and Joshua was one of the original directors of the South Carolina Academy of Fine Arts, none of their works have thus far been identified.⁶

Another artist of Charleston, South Carolina, was Theodore Sidney Moïse (1808-1885), who later settled in New Orleans, and whose talents were sought after by the wealthy families of the Old South in Kentucky, Mississippi, and Louisiana. As a fashionable

⁵ Cf. Hannah London, *Portraits of Jews by Gilbert Stuart and Other Early American Artists* (New York, 1927), pp. 66, 68-69. Cf. also Stephen S. Kayser and Isidore S. Meyer, "Early American Jewish Portraiture," *PAJHS*, XLI (1952), 292.

⁶ Landsberger, pp. 316 ff.; G. C. Groce and D. H. Wallace, *The New York Historical Society's Dictionary of Artists in America, 1564-1860* [DAA] (New Haven, 1957), pp. 107 f.; Reznikoff, with the collaboration of Uriah Z. Engelman, *The Jews of Charleston: A History of an American Jewish Community* (Philadelphia, 1950), pp. 69, 88; Malcolm H. Stern, *Americans of Jewish Descent* (Cincinnati, 1960), p. 22; A. W. Rutledge, *Artists in the Life of Charleston* (Philadelphia, 1949), pp. 138-39, 151-52. It is to be especially noted that such standard works as Landsberger, *A History of Jewish Art* (Cincinnati, 1946), and Karl Schwarz, *Jewish Artists of the 19th and 20th Centuries* (New York, 1949), pay scant attention to the artistic participation of the Jews in nineteenth-century American life. See Rachel Wischnitzer, "Jewish Art," *The Jewish People, Past and Present* (New York, 1952), III, 299 ff., for a listing of some of the early and later American artists of the Jewish faith; see also Alfred Werner, "Jewish Artists of the Age of Emancipation," in *Jewish Art*, ed. Cecil Roth (New York, 1961), pp. 570-74, for a discussion of some early American artists of the Jewish faith.

portrait painter, he often carried out his commissions of Southern belles and Southern gentlemen in collaboration with the painter Thomas Trevor Fowler.⁷ His study of Henry Clay done from life at New Orleans for John Freeland in 1843 and now in the Metropolitan Museum of Art, New York, shows a finely composed painting in the grand tradition of English portraiture. The stern, idealized figure of Clay, grasping his lapel in a Napoleonic gesture with one hand, his hat and cane with the other, is posed frontally in the center of the painting before a huge tree set within a landscape⁸ (Fig. 2). No doubt this heroic conception must have conformed to the fashionable superficiality demanded of the artist.

In New York City, we have records of Jacob Hart Lazarus (1822-1891), who studied with the well-known artist Henry Inman. Like those of his teacher, his paintings strove for prettiness, sweetness, and flattery, and not for truthfulness and character. This is particularly revealed in the many portraits which he did of his wife's parents (Tobias Isaacs Tobias) and the Hendricks family (his wife Amelia's sister Fanny married Uriah Hendricks).⁹ More sincere is his self-portrait (Fig. 3), which is in the Metropolitan Museum of Art, New York. Of particular Jewish interest are also the portraits which he painted of the Reverend Jacques Judah Lyons, the minister of New York's Spanish-Portuguese congregation, Shearith Israel, in which Lazarus held membership, and of Major Raphael J. Moses, who fought for the Confederacy during the Civil War.¹⁰

⁷ Harold Moïse, *The Moïse Family of South Carolina* (Columbia, S. C., 1961), pp. 26-30, 214; *Universal Jewish Encyclopedia* [UJE], VII, 612; *Jewish Encyclopedia* [JE], VIII, 650; *DAA*, p. 449. Cf. also Barnett A. Elzas, *The Jews of South Carolina* (Philadelphia, 1905), p. 196; Reznikoff and Engelman, pp. 88, 91.

His portrait of his brother Edwin Warren Moïse is reproduced in H. Moïse, *The Moïse Family*, p. 49.

⁸ H. B. Wehle, "A Portrait of Henry Clay Reattributed," *Bulletin of the Metropolitan Museum of Art*, XX (No. 9; September, 1925), 215-16.

⁹ See Morris U. Schappes, *The Jews in the United States: A Pictorial History, 1654 to the Present* (New York, 1958), pp. 38 f., for a portrait of Harmon Hendricks. Cf. *DAA*, p. 389, and also *Cumulative Record of Exhibition Catalogues, The Pennsylvania Academy of the Fine Arts, 1807-70* [CREC], compiled and edited by A. W. Rutledge (Philadelphia, 1955), p. 124.

¹⁰ Hyman B. Grinstein, *The Rise of the Jewish Community of New York, 1654-1860* (Philadelphia, 1945), p. 222.

One of Detroit's first artists, who was mainly a portrait painter and may have been a Jew, was Frederick E. Cohen. Little is known about him except that he arrived at that western outpost in 1837 from Woodstock, Canada, and that he died in 1858. His self-portrait, dated 1845, shows the handsome "Bohemian" artist — shirt open, hat asymmetrically propped, long, slender hands proudly displayed — painting in the prevalent Romantic style.¹¹ Cohen was known as a practical joker. It is said that, when a prominent Detroit mason contractor named Ryan and his daughter refused to pay for their portraits on the ground that the likenesses were not satisfactory, Cohen took the paintings to his studio and painted a pair of asses' ears on the man's head and what was in all likelihood a beard over the lower half of the girl's face. He then hung the portraits in the corridor of the post office. The response was immediate; his portraits were paid for in full.¹²

In the Philadelphia and Baltimore area prior to the Civil War, Solomon Nunes Carvalho (1815-1897) was a professional portrait painter.¹³ Among his better-known portraits of Jews are those of Aaron Lopez Gomez, a wealthy New York banker,¹⁴ Seixas Nathan, New York banker and philanthropist,¹⁵ and the Reverend Mr. Isaac Leeser of Mikveh Israel Congregation in Philadelphia.¹⁶ These works conformed to the popular style of professional non-Jewish portraitists like John Wesley Jarvis. His gifts notwithstanding, Carvalho, like many of his fellow non-Jewish artists, was unable to

¹¹ Reproduced in Irving I. Katz, "Jews in Detroit, Prior to and Including 1850," *Bulletin Detroit Historical Society*, VI (No. 5 [1950]), 1; see also Katz, *The Beth El Story* (Detroit, 1955), pp. 47-49.

¹² David E. Heineman, "Jewish Beginnings in Michigan before 1850," *PAJHS*, XIII (1905), 65-66.

¹³ See Solomon N. Carvalho, *Incidents of Travel and Adventure in the Far West*, edited and with an introduction by Bertram W. Korn (Philadelphia, 1954), pp. 327-28, for an inventory of portraits and paintings by Carvalho. See A. Halsey, "A New Lincoln Portrait," *The Old Print Shop Portfolio*, XI (No. 6; February, 1952), pp. 122-29, for a survey of his professional life. See also *PAJHS*, L (1961), 383. See Carvalho's portrait of Abraham Lincoln, reproduced in *American Jewish Archives*, XIII (1961), 215.

¹⁴ Carvalho, p. 60; *DAA*, pp. 113 f.

¹⁵ *Ibid.*, p. 64.

¹⁶ *Ibid.*, p. 61.

earn a living as a portraitist alone. Besides being a skilled oil painter, he became an authority in the new field of photography and daguerreotyping.¹⁷ He even "invented a method of varnishing daguerreotypes, which will protect them against abrasion and dispense with the necessity of covering them with glass." "It is not often," Isaac Leeser's *Occident* proudly reported, "that persons of our persuasion turn their attention to inventions and mechanical contrivances; wherefore we seize the first leisure we have to record this in our Magazine."¹⁸

In recognition of his skill as a daguerreotypist and artist, John C. Frémont invited Carvalho to join his 1853 expedition as official artist and photographer. Unfortunately, the plates and sketches of that expedition have never been located.¹⁹

In addition to his portraits, Carvalho left some landscapes done in the style of the Hudson River school and some pictures based on the Bible.²⁰ Frederick E. Cohen, Carvalho's older contemporary, was another to go beyond portraits to landscapes and biblical scenes like "Jacob's Dream."²¹ In 1852, Carvalho was awarded a diploma and a silver medal by the South Carolina Institute for a painting entitled "The Intercession of Moses for Israel." The painting has been lost, but a description of it by Isaac Leeser appeared in *The Occident*. Since Leeser was "seldom . . . called upon to inspect an original historical or Scriptural picture, executed by a native artist," he had "devoted some time to the examination of this picture." The painting, Leeser felt, possessed "evident marks of genius in the conception and composition, correct and easy drawing, and a decided practical illustration of the power and effect of colour and light and shadow. . . ." It had the additional virtue "of telling its own story in the most comprehensive manner." Leeser praised

¹⁷ *Ibid.*, p. 27.

¹⁸ *The Occident*, X (June, 1852), 174.

¹⁹ Carvalho, pp. 32 ff.

²⁰ *Ibid.*, pp. 70, 204.

²¹ Cf. *Catalogue of Articles on Exhibition at the Gallery of Fine Arts, Fireman's Hall, February, 1852, Detroit* (Detroit, 1852) in American Jewish Archives, "Nearprint" Biographical File on Frederick E. Cohen.

“the enterprising artist,” and went on to cite “some explanatory remarks by a contemporary”:

The subject is from Exodus, ch. 32, 7 to 15 v[erse]s: “And the Lord said unto Moses, Go, get ye down from the Mount; thy people have corrupted themselves, they have made themselves a molten calf, and have sacrificed to it, and have worshipped it. Now, therefore, let Me alone, that My wrath may wax hot against them, and that I may consume them. And Moses besought the Lord his God, and implored Him to turn away His fierce wrath from His people, Israel. And the Lord bethought Him of the evil He was about to do unto them. And Moses turned and went down from the Mount.” Moses is represented standing with one hand raised to Heaven, the other pointing to Israel, on the plain below, just visible through the rising clouds of thick smoke, with which the Mount is surrounded. A back view of the figure is given, which is draped in white. The thick clouds are all below him; he is supposed to be on the sunmit of Sinai, between earth and heaven. The two tables of the Testimony are resting at his feet; they are written correctly, we are told, in the original Hebrew. He is barefoot, as he stands on holy ground, and also by express command. . . .

The picture possesses much interest, and we hope to hear of its having been purchased in Charleston, at a price alike commensurate with its merits, and remunerative to the artist. Our opinion of the talents of Mr. Carvalho has been strengthened by those of others with whom we have conversed. . . .²²

Another of Carvalho’s biblical paintings — “Moses Before the Battle of the Amalekites” — has survived.²³ It is very similar in style and subject matter to the melodramatic biblical paintings executed in contemporary Germany.

Although some artists of Jewish background were, like Solomon N. Carvalho, intensely interested in Jewish community affairs and participated as active members,²⁴ their paintings failed to mirror Jewish life or its aspirations on the American scene. The German Jewish painter Moritz Oppenheim (1800-1882), who left German Jewry a romantic visual record of “Pictures of Old-Time Jewish

²² *The Occident*, X (January, 1853), 503-4.

²³ Carvalho, p. 70. The identical picture is found on a *mizrach* made by Gustavus Mosler in Cincinnati during the years 1851-1854.

²⁴ Carvalho, pp. 31, 41.

Family Life,"²⁵ had no confrères in early nineteenth-century America. Of specific American Jewish interest, we have only a few artistic records. One is the painting of the interior of the Charleston, South Carolina, Beth Elohim Synagogue of 1794, which Carvalho painted from memory in 1838, after the synagogue had been destroyed by fire. He also left a drawing of the synagogue's exterior.²⁶

Another artist of Jewish background, David Davidson, of New York, wrote out the entire Book of Esther in a design whose format resembles "the front of a Temple, showing three windows with three overlights."²⁷ In addition, he produced calligraphic portraits of President James Buchanan, former President Franklin Pierce, and other men of distinction. About this artist, the editor of New York's first English-language Jewish weekly, *The Asmonean*, wrote in an editorial:

At the risk of being deemed importunate, we again call attention to the matchless work of David Davidson. It is a crying sin with Israelites all over the world, that they cannot see the talent of one of their own faith, until it has been admitted and accepted by the gentile world. Then, when genius by its own inherent merit and the pains-taking of its gifted possessor has won fame, the Hebrews step forward to add a useless leaf to the laurel chaplet so dearly earned. . . . Here in the land of freedom, we are chargeable with the same neglect and why should it be so? "Let us take steps to inaugurate the birth of a better era: *Patronize Jewish Talent.*"²⁸

The editorial (which has a strangely modern ring to it) reflected the difficulties encountered by the artist of Jewish origin during the first half of the nineteenth century and underscored the fact that he could not look for support to his Jewish compatriots.

The demand of American Jews for religious articles like *mezuzot* (encased parchment scrolls bearing passages from *Deuteronomy* 6 and 11 and affixed to doorposts) and *mizrach* tablets (ornamental

²⁵ Oppenheim was a German Jewish artist, who recorded Jewish life in early nineteenth-century Germany. Cf. Schwarz, pp. 23 ff.

²⁶ See Wischnitzer, *Synagogue Architecture in the United States* (Philadelphia, 1955), p. 20, for a description of this synagogue. Cf. also Carvalho, p. 23.

²⁷ *The Asmonean*, IX (January 20, 1854), 109. Cf. *The Jewish Messenger*, II (November 20, 1857), 86.

²⁸ *The Asmonean*, XIII (December 7, 1855), 58. Cf. Grinstein, p. 222.

pictures hung on the eastern walls of homes to indicate the direction in which worshippers were to face during prayer) was no doubt met by importing most of these items from Europe. We do, however, have *mizrach* tablets which were produced in America. One such example was probably made between 1851 and 1854 by Gustavus Mosler, who was the father of the well-known artist Henry Mosler, and operated a cigar and lithography shop at 177 West 5th Street in Cincinnati. The tablet bears the word *mizrach* ("east") in the center, above which are the Ten Commandments. Above the Ten Commandments, the words of *Psalm 113:3* are inscribed: "From the rising of the sun unto the going down thereof, the Lord's name is to be praised." The inscription and commandments are surrounded by eleven biblical scenes.²⁹ The *mizrach* was undoubtedly inspired by European models, because such of its illustrations as the Jewish exiles by the "Rivers of Babylon" and "Jeremiah by the Ruins of Jerusalem" are copies of well-known paintings executed in the 1830's by Eduard Bendemann³⁰ (Fig. 4).

IV. THE CIVIL WAR PERIOD

The outbreak of the Civil War found American artists of Jewish background loyally supporting both the Confederate and the Union causes. South Carolina-born Theodore Sidney Moïse, for instance, seems to have interrupted his artistic career during 1861-1862 to serve on the staff of Confederate General Paul Hébert, who was entrusted with the defense of the lower Mississippi. Moïse is said to have helped plan the use of floating fire rafts for the repulsion of the Federal fleet.³¹

Other artists of Jewish origin served as pictorial recorders of the Civil War for illustrated American weeklies, which somewhat

²⁹ I am indebted for this information to Henry Salzer, of Cincinnati; the original *mizrach* is in the possession of Rabbi David H. Wice, of Philadelphia. A plaster cast of a bronze plaque of his father, Gustavus Mosler, made by Henry Mosler, is in the Jewish Museum of the Hebrew Union College-Jewish Institute of Religion, Cincinnati.

³⁰ Reproduced in T. Ehrenstein, *Das Alte Testament im Bilde* (Vienna, 1923), p. 914, and Roth, ed., *Jewish Art*, p. 543. Cf. *JE*, VIII, facing p. 629, for a similar *mizrach* from Prague.

³¹ *JE*, VIII, 650.

earlier had made their appearance on the American scene. Henry Mosler, of Cincinnati, submitted to *Harper's Weekly*, in 1861, a sketch depicting Major Robert Anderson at Fort Sumter; on the strength of that sketch, Mosler was commissioned to proceed to the battlefield as one of the art correspondents for *Harper's Weekly*. From the end of 1861 to the end of 1862, he faithfully followed the Union armies under the command of Generals Don Carlos Buell and William Nelson and recorded such battles as those which involved the Green River in Kentucky and the bloody, decisive battle at Perryville, Kentucky, on October 8, 1862, when the Union forces succeeded in driving General Braxton Bragg out of the state. As part of his assignment, he sketched the Union generals and the Union armies engaged in various activities: in battle, on bivouacs, building and crossing bridges, parading, helping to evacuate cities, and defending cities, mainly in the Kentucky area. During a brief sojourn in Cincinnati in 1866, he also painted "The Lost Cause," a painting in which he tried to convey in symbolic fashion the futile campaign waged by the South.³² This painting, which won him fame in the United States, shows a disconsolate Confederate soldier leaning on his rifle, his head bowed wearily before a dilapidated shack. Mosler's sketches of actual war scenes follow the unaffected, realistic style of Winslow Homer (who also worked for *Harper's Weekly*). They are accurate and frank in their depiction of nature. They lack, however, the boldness and spontaneity of execution so typical of Homer's sketches.

Another artist of Jewish origin active during the Civil War was Max Rosenthal. Accompanying the Army of the Potomac as official illustrator for the United States Military Commission, Rosenthal sketched views, mainly of camp sites, up to Gettysburg. He published his drawings in lithographic reproductions.³³

³² See J. S. Bassett, *Makers of a New Nation* (New Haven, 1928), p. 28, for a reproduction of this painting.

³³ *Dictionary of American Biography* [DAB], edited by D. Malone (New York, 1946), XVI, 169-70. Seventy-two colored lithographic plates of encampments and battles are in the Print Department of the New York Public Library: see Louis N. Rosenthal, *Union Army camps, a collection of views* (Philadelphia, 1861-1863). See also *PAJHS*, L (1961), 387-88.

It is to be noted that Julius Bien (1826-1909), a German-born lithographer of Jewish

While Mosler and Rosenthal served the North, other artists of Jewish background may have recorded the activities of the Confederate armies. We have found no record of any. Where artists are concerned, we know only of the aforementioned Theodore S. Moïse and Moses Jacob Ezekiel, who saw action at New Market, Virginia, while yet a young cadet at the Virginia Military Institute; Ezekiel later became a famous sculptor. In his autobiography, he describes his encounter with General Robert E. Lee, who may have influenced him to pursue a career in art after the war. He writes that the General said to him:

I hope you will be an artist, as it seems to me you are cut out for one. But whatever you do, try to prove to the world that if we did not succeed in our struggle we were worthy of success; and do earn a reputation in whatever profession you undertake.³⁴

Intensely proud of his participation in the Southern cause, and patriotically devoted to the South all his life, Ezekiel executed many monuments commemorating the Confederacy.³⁵ A letter to his cousin, Leonora Levy, of Lexington, Virginia, dated May 10, 1866, conveys the fervent patriotism which the Confederate veteran Moses Ezekiel felt and tried to express in his Civil War monuments:

origin who came to the United States in 1849, was one of the first scientific cartographers, and is said to have equipped General Sherman on his march to the sea with a field map printing outfit. Cf. *DAB*, II, 249-50; *JE*, III, 209; *UJE*, II, 350 f.; *DAA*, p. 48; *PAJHS*, L (1961), 381-82. See Rosenthal's lithograph of the Emancipation Proclamation, reproduced in *American Jewish Archives*, XIII (1961), 216.

³⁴ See Z. V. Hooker, II, "Moses Jacob Ezekiel: The Formative Years," *Virginia Magazine of History and Biography*, LX (April, 1952), 251. For a description of Ezekiel's Civil War experiences, see pp. 247 ff.

³⁵ One of Ezekiel's last works was the Confederate monument "The New South," which the United Daughters of the Confederacy presented to the Nation in 1914. It is now in the Arlington National Cemetery. See the photograph in H. K. Bush-Brown, "Sir Moses Ezekiel: American Sculptor," *Art and Archeology*, XI (June, 1921), facing p. 227. Other Civil War monuments by Ezekiel were: "Virginia Mourning Her Dead," at Lexington, Va.; "Stonewall Jackson," on the State grounds at Charleston, W. Va.; "Robert E. Lee," at Richmond, Va. Cf. L. Turnbull, "A New Statue of Edgar Allan Poe by Sir Moses Ezekiel," *Art and Archeology*, V (May, 1917), 308. Cf. also the letter which Moses Ezekiel wrote on the occasion of his donating of the monument "Virginia Mourning Her Dead" to the Virginia Military Academy, in *The American Israelite*, XLVII (May 1, 1901), 4. See also *PAJHS*, L (1961), 383-84.



Courtesy, Mikveh Israel Congregation, Philadelphia

1. Rimmonim by Myer Myers, Silversmith (see p. 23)

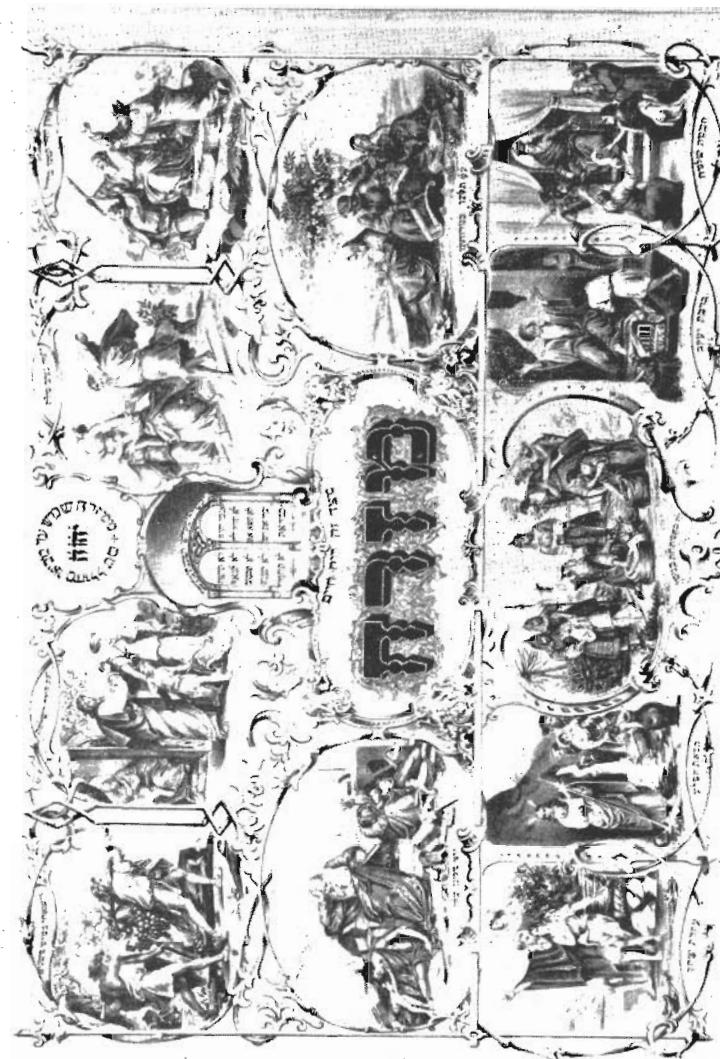
Courtesy, The Metropolitan Museum of Art, New York

3. Jacob Hart Lazarus, self-portrait (see p. 25)



Courtesy, The Metropolitan Museum of Art, New York

2. Henry Clay, by Theodore S. Moise (see p. 25)



Courtesy, Rabbi David H. Witte, Philadelphia

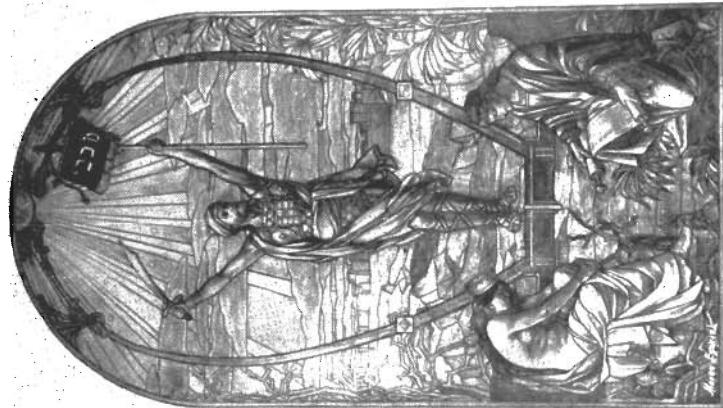
4. Mizrach, by Gustavus Mosler (see p. 30)

ISRAEL

Courtesy, The Jewish Museum, Hebrew Union College - Jewish Institute of Religion, Cincinnati

5. Israel, bas-relief by Moses J. Ezekiel (see p. 43)





Courtesy, The Jewish Museum, HUC - JIR, Cincinnati

6. Isaac M. Wise,
bronze bust by Moses J. Ezekiel (see p. 46)

7. Memorial Window,
designed by Moses J. Ezekiel (see p. 46)



Courtesy, the Art Institute of Chicago Gift of Mrs. Maurice Rosefeld

8. *Elaine*, painting by Toby Edward Rosenthal (see p. 50)



Courtesy, National Collection of Fine Arts of the Smithsonian Institute, Washington, D. C.

9. Julius Bien, portrait by George da Maduro Peixotto (see p. 52)

Courtesy, Cincinnati Art Museum



10. *Venetian Lace Makers*, painting by Robert Frederick Blum (see p. 53)

This day, dear Leonora, is one that recalls to every Southern heart the shadowy gloom that [Stonewall] Jackson's death spread throughout our beloved land. And tho' three years in solemn pace have left footprints, deep and lasting on each trusting heart, tho' his fall was but the foetus of our common destruction, the shade upon our hearts has only been deepened the more, by the intervention of so much that is dark and sad. The setting sun of Southern glory threw shadows that will lengthen to eternity.³⁶

V. THE POST-BELLUM PERIOD

By the end of the Civil War, the German Jewish immigration which had gathered momentum during the 1840's swelled the Jewish population of the United States to well over 100,000. The vast industrialization which took place after the Civil War opened up new opportunities for Jews and other enterprising Americans as entrepreneurs, bankers, department store owners, and clothing manufacturers in the newly emerging industrial economy. In these industrial and commercial ventures, fortunes were quickly amassed by adroit individuals who addressed themselves to the acquisition of works of art in order to gain public recognition of their newly attained social status. These "rugged individuals," who had to a large extent acquired their wealth in America at the expense of culture and education, now turned their backs on what they considered provincial America and looked to Europe for art and culture. Being highly acquisitive collectors, but not educated connoisseurs, they often flaunted their fortunes by purchasing colossal, vulgar, contemporary works in Europe, and frequently displayed a taste for the trivial and the sentimental. Some discriminating collectors, among whom were such Jews as Benjamin Altman and Michael Friedsam, turned to collecting Old Masters.³⁷

As a natural consequence of this attitude on the part of the collectors, American artists, often unable to gain recognition in the United States, sought out Europe, where they could also acquire a fine technical training in the older and better-known art academies. Some artists of Jewish origin participated in this exodus to Europe

³⁶ American Jewish Archives, Letter File.

³⁷ Schwarz, p. 215.

after the Civil War and succeeded in gaining international reputations. In 1869, Isaac Mayer Wise's *Israelite* highly commended Jacob Rosenthal, a mender of old clothes, who suffered great privation in order to send his artist son Toby Edward to Europe, while it lamented the fact that

not one of our wealthy men has thus far given his son an education and they seem to count the days when they will be large enough to stand behind the counter or collect a bill on steamer-day.³⁸

Probably the best-known and most highly regarded artist of Jewish origin in his time was the sculptor Moses Jacob Ezekiel (1844-1917), who became the first artist of Jewish birth to be knighted by an Italian king and a German emperor. Although his artistic efforts show skill in workmanship, they are not highly valued today, for their emphasis on photographic truth and their excessive preoccupation with extraneous detail strike us as sterile displays of virtuosity. Like many of his American contemporaries, Ezekiel studied abroad. In 1869 he left Cincinnati, where his parents had settled after leaving Richmond, Virginia, and crossed the Atlantic to study sculpture in Germany with Rudolph Siemering and Albert Wolff; later, in 1874, he went to Rome where, in 1879, he took up residence in the romantic ruins of the Baths of Diocletian. He converted part of the ruins into a studio, and there he and his many friends — artists, nobles, kings, poets, and musicians — would gather regularly for cultural interchange.³⁹

Ezekiel's numerous works cannot be treated in this article; they, along with his unpublished autobiography, deserve separate study. We shall concentrate here only on those aspects of his life and his works which have some Jewish interest. Ezekiel, more than any of his American Jewish contemporaries, at times consciously chose subject matter directly related to his Jewish background, but in conception and execution his works reflected the aesthetic taste

³⁸ *The Israelite*, XVI (October 1, 1869), 11.

³⁹ Cf. L. Taft, *The History of American Sculpture* (New York, 1930), pp. 262 ff. Cf. also *JE*, V, 319-20; *UJÉ*, IV, 224-25; *DAB*, VI, 240-41; G. Hermann, "Moses Ezekiel," *Ost und West*, III (No. 12 [1903]), 805-22.

and general artistic expression of nineteenth-century European academicism.

Already as a boy of thirteen he had evinced interest in religious subjects by modeling a bust of "Cain Receiving the Curse of the Almighty" and another of "Moses Receiving the Law on Mount Sinai" — works to which his tradition-oriented grandmother objected, feeling that in them "the presence of the Deity is conceived."⁴⁰ His first significant artistic achievement, for which he received the Michel Beer Prix de Rome from the Berlin Royal Academy of Fine Arts in 1873, was a bas-relief entitled "Israel" (Fig. 5). In a letter dated May 22, 1873, he supplied a detailed description of the work.

For the Michel Beer prize competition I have composed a relief which carried my ideas of *Israel* much further than the simple figure I at first sketched and proposed to make. The relief is 8 ft. by 6 ft. and in its conception rather an historical poem without a name. *Israel* is represented by a strong male figure . . . in an attitude of complaint and despair . . . the eyes up-raised to Heaven beseechingly. . . . On the left a female figure bowed in grief, abandoned and with a demolished wall crown on her head, represents Jerusalem; on the right the last Jewish king reposing on his broken sceptre; and where his blood is spilled, a tree grows up in the form of a cross upon which Christ is nailed.

The main idea behind the work he expressed in another letter: "You must not think me personal in this figure (*Israel*) — it is an allegory founded upon the history of Israel."⁴¹ Though the figures in this relief are modeled after Michelangelo's sculptures, his conception of *Israel* as the suffering Messiah, the crucified people, symbolized in terms of the crucified Christ, was most unusual and represented a radical departure in the iconography of this traditional Christian motif. This theme has since intrigued other Jews, notably the modern painter Marc Chagall, who has painted several versions of it.⁴²

⁴⁰ Hooker, p. 246.

⁴¹ David Philipson, "Moses Jacob Ezekiel," *PAJHS*, XXVIII (1922), 7-8. A bronze cast replica of Ezekiel's "Israel," made for the B'nai B'rith, New York, 1904, is now in the Jewish Museum of the Hebrew Union College-Jewish Institute of Religion, Cincinnati. See *PAJHS*, XXVIII (1922), 11-12.

⁴² A. Kampf, "Marc Chagall — Jewish Painter," *The Reconstructionist*, XVI (No. 18 [1951]), 10-17. Cf. also "Jesus at Prayer" by Max Rosenthal in "A Jewish Painter's

In 1874, after Ezekiel moved to Rome, he received a commission from the Independent Order of B'nai B'rith to execute a monument to commemorate the establishment of religious liberty in the United States. The monument was to be unveiled at the Centennial Exposition of 1876 in Philadelphia. The monument is done in the prevailing academic style so popular in the nineteenth century; as was all too common in such a work, overconcern with the symbol and the program of the monument led to the sacrifice of sculptural form and composition. Rising in the center is the colossal figure of a woman symbolizing the Genius of Religious Liberty; a Phrygian cap with a border of thirteen stars (the original Colonies) crowns her head. Her left hand rests upon the fasces of the Republic and upon the scroll of the Constitution. Her right arm extends protectingly over the nude Bacchus-like figure of a boy who stands at her side holding a flaming lamp, symbolic of faith in a higher power common to all mankind. In the right foreground, an eagle (America) is grasping a serpent (Intolerance) in its claws.⁴³ The work, now in Philadelphia's Fairmount Park, was hailed in its time as

the only work perhaps since the advent of Michelangelo which has challenged such universal respect and admiration not only for the idea itself but the bold manner with which it has been treated and the successful interpretation by the artist of an abstract idea which the world has been taught is an impossibility in the plastic arts.⁴⁴

Ezekiel executed several works based on biblical and intertestamental personages, like his statue of "Judith," now in the Cincinnati Art Museum, and "David," now in the Jewish Museum of the Hebrew Union College-Jewish Institute of Religion, Cincinnati. Of these he said in a letter of July 11, 1903: "My relief

Idea of Jesus," *The New Era*, V (No. 1; June, 1904), 74-76. This painting now belongs to Dr. Joseph B. Wolfe, of Norristown, Pa. The French Jewish poet Claude Vigée has also employed this theme in his *La Lutte avec L'Ange* (Paris, 1950), where he speaks of the Jews as a "peuple-Christ déchiré sur l'arbre de l'histoire."

⁴³ Philipson, pp. 12 f. and pp. 16 f. Cf. S. M. Collmann, *Jews in Art* (Cincinnati, 1909), facing p. 98, for a photograph of this statue. Cf. *Fairmount Park Association, An Account of its origin and activities from its foundation in 1871: Issued on the Occasion of its Fiftieth Anniversary, 1921* (Philadelphia, 1922), pp. 208-9.

⁴⁴ Philipson, p. 15.

Israel, my *Judith*, *David* and *Christ in the Tomb* show that my ideals have always been deeply connected with Jewish traditions and ideals.”⁴⁵

He consented in 1888 to design a seal for the newly established Jewish Publication Society of America. He described the seal as follows:

Placed over the holy city is the shield of David, or double star, in the center of which the two letters indicating *Jehovah* are placed. Underneath there is a child resting on a lion and the laurel and sprig of olive leaf⁴⁶ and the words “*Israel’s mission is peace*,” which, I hope, will meet with the approbation of the honorable directors of the most worthy association and of yourself. I beg of you and the Board to kindly accept this work as my contribution to the society, which, I hope, has for its main object the perpetuation of the interests and objects of pure Judaism.⁴⁷

In 1896, in response to a commission by the directors of the Hebrew Orphan Asylum in New York, the sculptor returned to a favorite theme — the banishment of religious intolerance. In a monument to Jesse Seligman, the deceased president of the orphanage, Ezekiel hoped to embody

the idea of the past civilizations who opposed Israel, in ruins. The fasces of the American Union above them, upon which his bust [Seligman’s] is placed and an orphan child holding a scroll upon which is written — “*His Charity Knew No Race Nor Creed*.”⁴⁸

This monument of huge proportions abandons, to some extent, the eclectic academic style of his earlier work, “*Religious Liberty*,” for the Independent Order of B’nai B’rith. Realistically conceived, its anecdotal, painterly, and sentimental conception can no longer satisfy our present-day taste and standards in sculpture.⁴⁹

Ezekiel’s best works are his portrait heads, which evidence great

⁴⁵ *Ibid.*, pp. 27 f.

⁴⁶ *Ibid.*, p. 32.

⁴⁷ *Ibid.*, p. 33. Cf. Joshua Bloch, *Of Making Many Books* (Philadelphia, 1953), frontispiece, for a reproduction of this seal.

⁴⁸ *Ibid.*, p. 38.

⁴⁹ Collmann, facing p. 108, for a photograph of the orphan figure of this monument.

skill in handling and execution.⁵⁰ Mechanically perfect down to the very last button, they lack, however, the emotional intensity and the dynamic and poetic quality found, for instance, in the heads of his French contemporary Auguste Rodin. One of Ezekiel's typical bronze works, now at the Jewish Museum of the Hebrew Union College-Jewish Institute of Religion, Cincinnati, is the life-size bust of Isaac M. Wise, the founder of the College, which he executed in 1899⁵¹ (Fig. 6).

Ezekiel's last work of Jewish interest was the memorial window (Fig. 7) which he designed for Temple Keneseth Israel in Philadelphia; it was dedicated to the memory of Isaac M. Wise on January 21, 1909. Typifying the militant spirit of Isaac M. Wise, its central figure is Judah Maccabee, holding a sword in one hand and a banner with the word *Maccabee* in the other. Symmetrically placed at the base of the window are two figures — one on the left, a woman bowed in grief; and another on the right, a youth holding a scroll in his hands. At the top of the window, written across the sun, are the words *yehi or* — "Let there be light" — Wise's motto.⁵² In an unpublished letter to his brother, dated December 6, 1908, Ezekiel described his design in the following words:

As for the window for Philadelphia — It pleased [Fedor] Encke and every one here, and I am glad you like it also. "*Vayehe' Ohr*" — Let there be light — is Dr. Wise's motto — and on that basis I designed the window. The Sun — Jerusalem. Judas Maccabeus — assembling his hord[e] to fight for the Temple — The years of sorrow over the destruction of the Temple, and the Thorns that symboli[ze] *Israel's sufferings* and on the right — the modern young Rabbi — studying the Torah under the palm leaves of *peace* (*Israel's mission on Earth*).⁵³

⁵⁰ The bust of Franz Liszt, a close friend of Moses Ezekiel, is now in the collection of the Jewish Museum of the Hebrew Union College-Jewish Institute of Religion, Cincinnati. Cf. the photograph of this work in Hooker, facing p. 245.

⁵¹ Cf. Philipson, p. 46, and Isidor Wise, "The Sculptor and the Rabbi," *The Union Home Study Magazine*, XIII (No. 2 [1920]), 5.

⁵² Philipson, pp. 46 f. The date of dedication given by Philipson (January 21, 1911) is incorrect. Cf. *The Jewish Exponent*, XLVIII (January 15, 1909), 8, for a description of the window, and *ibid.*, XLVIII (January 22, 1909), 1, for a photograph of the window. Cf. also *ibid.*, pp. 14 f., for the addresses delivered at the dedication ceremony.

⁵³ American Jewish Archives, Letter File. Fedor Encke, a German portrait and genre

Less well-known than Moses Ezekiel was the Baltimore-born sculptor, Ephraim Keyser (1850-1937), who studied first in Munich and in 1877, like Ezekiel, studied under Albert Wolff in Berlin. Keyser, too, won the Michel Beer Prix de Rome — for his statue Psyche, now in the Cincinnati Art Museum. He opened a studio in Rome, Italy, around 1880 and lived there for several years before returning, after a brief stay in New York, to Baltimore in 1893. His best-known works are an impressive statue of Major General Baron Johann de Kalb, on the Annapolis State Grounds, and the tomb which he designed for President Chester A. Arthur at the Rural Cemetery, Albany, New York. Of Jewish interest are the realistic bronze plaque which he made of Rabbi David Einhorn in 1909 at Har Sinai Temple, Baltimore,⁵⁴ and the interesting grave monuments which he executed for local Baltimore Jewish families in the Baltimore Hebrew Congregation Cemetery. Most of these monuments, done in the idealized academic tradition, contain allegorical mourning female figures; a good example is the Stein memorial of 1901, where a mourning winged figure, in low relief, head bowed, resting her hand on a stick, is framed by her great wings which form an irregular oval. One tombstone executed in 1912 for the Hebrew Friendship Cemetery, Baltimore, even bears the lifelike, spectacled portrait of Rabbi Henry Hochheimer.⁵⁵

Another sculptor of the period was Katherine M. Cohen (1859-1914), whose work appears stylized and mannered and bears few traces of the pictorial ability displayed by one of her teachers, the well-known sculptor Augustus St. Gaudens. She went abroad in 1887 and studied briefly in Paris. To be numbered among her works of Jewish interest are her "Vision of Rabbi ben Ezra," the heroic

painter, was one of Ezekiel's close friends; see U. Thieme and F. Becker, *Allgemeines Lexikon der Bildenden Künstler*, X, 509-10.

⁵⁴ UJE, VI, 373-74; JE, VII, 480. Cf. Taft, pp. 521-22, 571. Cf. also Peter Wiernik, *History of the Jews in America* (New York, 1912), pp. 395-96. Cf. Isidor Blum, *The Jews of Baltimore* (Baltimore, 1910), p. 157, and p. 155 for a photograph of the sculptor.

⁵⁵ Cf. Schwarz, "Ephraim Keyser," *Ost und West*, XV (1915), 9-14, and "Ephraim Keyser, Sculptor," *The New Era*, VI (1905), 397-99, for photographs of his most important grave and other monuments. Cf. also Thieme and Becker, *Allgemeines Lexikon*, XX, 236; and the catalogue of Ephraim Keyser, *Memorial Exhibition, Maryland Institute* (Baltimore, 1937).

figure "Israelite," at one time in the Jewish Hospital in Philadelphia, and the seal of Gratz College, which she designed. Her portrait busts included those of famous Jewish Philadelphians like Judge Mayer Sulzberger and Lucien Moss.⁵⁶ The lifeless, superficial classicism of her works was defended by her in a letter, dated January 15, 1914, to a Philadelphia painter, Margaretta A. Archambault:

But if we mean that classicism is being faithful to the human form divine, and that an eye, for instance, is to be painted or modelled so that it looks like a human eye, and not like some sort of horrible distorted fish, as in some of the Futurist and Cubist designs, then there is but little doubt that classicism would be as welcome among us as the flowers in May.*

As was mentioned earlier, many American painters of Jewish background were drawn to Europe after the Civil War. There they had the opportunity to study and to sell their works to a larger public, which included newly rich American patrons whose taste was, for the most part, limited to the artificial, the trivial, and the sentimental; these *nouveaux riches* usually demanded in the subject matter of their paintings sentimental story-telling based on the classics or on romantic literature, or familiar scenes of everyday life. The paintings brought back by many American patrons were, judged by our present standards, mediocre works noteworthy only for their technical virtuosity. This technical virtuosity — attained by adopting the techniques of such popular academic schools as those of Düsseldorf, Munich, and Paris — tried to record the interests of the time.

Among the better-known painters of Jewish origin who studied first in Düsseldorf and later in Munich and Paris was Henry Mosler (1841-1920), whose artistic talents were no doubt furthered by his father's ability in lithography and by his early training in Cincinnati under James H. Beard. While still a youth, he offered his artistic

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⁵⁶ *UJE*, III, 249; *JE*, IV, 151. Cf. Henry S. Morais, *The Jews of Philadelphia* (Philadelphia, 1894), pp. 361-62. Cf. *The Jewish Exponent*, XXIX (September 22, 1899), 1 f., for a photograph of the Lucien Moss statue, and *ibid.*, XXIV (November 13, 1896), 1 f., for a photograph of her statue "Israelite." Some of her works served as illustrations for Dr. Henry Berkowitz' book, *Kiddush or Sabbath Sentiment* (Philadelphia, 1898). Cf. also Taft, p. 514, and *The Jewish Exponent*, LX (December 18, 1914), 11. See also Fairmount Park Association, p. 201, and p. 200 for a photograph of Katherine M. Cohen.

skills to a humorous Cincinnati weekly called *Omnibus*⁵⁷ and, as previously mentioned, at the age of twenty he became a staff artist for *Harper's Weekly* with the Army of the West. Like other artists of his time, Mosler, at the suggestion of his friend Thomas Buchanan Read, a Cincinnati poet-painter, went to Düsseldorf in 1863 to study under Heinrich Mücke and Albert Kindler. The training which he received at the Academy in Düsseldorf, whose director from 1859 to 1867 was Eduard Bendemann, a converted German Jew, influenced his future style and subject matter to a large extent. Most of his numerous paintings are genre scenes — narrative paintings dealing with simple life, humble people, and homely realism. For seventeen years (1877–1894), Mosler lived in Paris and devoted most of his time to painting Breton peasant life. One of these paintings — "The Return" — was bought by the French Government for the Luxembourg Museum in 1879; it is reputedly the first picture by an American to be honored in this manner.⁵⁸ "The Return" shows the wayward son, kneeling beside the bier of his dead parent, desperately wringing his hands in true theatrical fashion. A priest, stiffly posed, stands next to the son, one hand reflectively on his chin, while in the other hand he holds a prayer book. Like other paintings of the Düsseldorf school, it shows a knowledge of drawing, anatomy, and perspective, but is uninspiring because of its superficial pathos, its semiphotographic quality, its artificial staging, and its indiscriminate meticulousness of detail. The high esteem in which he was held abroad was apparently not shared in the United States, since the Committee on Selection of Pictures of the Pennsylvania Academy of Fine Arts in Philadelphia rejected his entry in 1895. His poor reception by the Committee aroused Mosler, in December, 1895, to send off a bitterly caustic letter in which he impugned the Committee's knowledge of art.

Munich, which had succeeded Düsseldorf as a center of artistic

⁵⁷ *DAB*, XIII, 279. The author has been unable to find copies of this weekly.

⁵⁸ Cf. S. M. Collmann, "Mosler," *The Union Home Study Magazine*, XIII (No. 10; June, 1921), 5, for a photograph of this painting. Cf. also *DAB*, XIII, 279; *JE*, IX, 95; *UJE*, VIII, 17–18; *DAA*, p. 457; Wiernik, p. 397; Collmann, *Jews in Art*, pp. 47 ff.; A. Trumble, "A Constructor and Dramatist," *The Monthly Illustrator*, IV (No. 14; June, 1895), 259–64. Several genre paintings, such as "Girl in Front of Door," "Chimney Corner," and "Return of the Shrimp Fishers," are in the Cincinnati Art Museum.

study, also attracted American artists of Jewish origin. One of the best-known products of the Munich school was Toby Edward Rosenthal (1848-1907), whose paintings revealed the ideals and methods of that school. Rosenthal was born in New Haven in 1848 and studied under Fortunato Arriola when the family moved to San Francisco in 1861. In 1865, with the aid of his father's friends, he went to Munich, where he studied with Karl Raupp and Karl von Piloty until about 1872. One of his early successes, "Elaine" (Fig. 8), which won wide acclaim in the United States, was described by critics as "a good loud translation of our household Tennyson into the Dialect of Munich."⁵⁹ The painting, finished in 1874, depicts Elaine lying festively clothed in white upon her bier in a heavily garlanded boat, while the oarsman steers the boat to its destination. Based on Tennyson's "Lancelot and Elaine" in his *Idylls of the King*, the painting follows the lines: "Then rose the dumb old Servitor, and the dead, oar'd by the dumb, went upward with the flood" — but with no subtle new insights and with a meticulousness that leaves nothing for the imagination. Rosenthal's vein of saccharine sentimentality had great appeal in his time, and cluttered, detailed canvases like "Morning Devotions in the Bach Family" (1871) and "Mother Love" (1900) met with success.⁶⁰ Similarly, his melodramatic historical paintings — the "Trial of Constance de Beverley" (1883), based on Sir Walter Scott's *Marmion*, for example — so typical of the Munich school, won popular acclaim.⁶¹ His favorite subjects were genre scenes depicting Bavarian wood carvers and life in the surrounding monasteries.⁶² To these productions one might well apply the same criticism that Rosenthal himself

⁵⁹ S. Isham, *The History of American Painting* (New York, 1936), pp. 377 f. Cf. Rosenthal's own description of the reception of his painting in Toby E. Rosenthal, *Erinnerungen eines Malers* (Munich, 1927), pp. 72 ff., 91 f. Translated in part into English by Jacob R. Marcus, *Memoirs of American Jews, 1775-1865* (Philadelphia, 1955), II, 145-53, this autobiography gives an excellent account of the state of painting in America and also of the artistic life in Munich up to 1880.

⁶⁰ Cf. Rosenthal, facing p. 12 and p. 82, for photographs of these paintings.

⁶¹ *Ibid.*, facing p. 52.

⁶² *Ibid.*, pp. 75, 104. Cf. the photograph, facing p. 66, depicting a wood carver sitting at his workbench holding a carved crucifix in his hand; and facing p. 40, the photograph of the painting "Monastery Library" (1873).

leveled at American paintings which he saw on his visit to San Francisco in 1879:

They [the paintings] prove to be on close examination shallow works of mechanical skill, without feeling, thought or poetry, and lacking, moreover, any stamp of a national character.⁶³

Another artist attracted to Munich and later to Venice for a short time around 1880, largely through the encouragement of Samuel H. Kaufmann, president of the Board of Trustees of the Corcoran Gallery, was Max Weyl (1837-1914), who had immigrated to the United States from Germany in 1853. A watchmaker by trade, he was self-taught, painting in his spare time, prior to going abroad. He painted large impressionistic landscapes, uninspired and monotonous, of the scenery around Washington, D.C.; an example is "Indian Summer Day" (1907), now in the National Collection of Fine Arts of the Smithsonian Institution.⁶⁴

Besides being attracted to art schools in Germany, American artists of Jewish origin were drawn also to Paris, but with rather rare exceptions — Robert F. Blum, of Cincinnati, for instance — these artists were little influenced in their works by the modern schools of painting which emerged in France about the middle of the nineteenth century. They continued studying with the recognized masters of the academic style and produced detailed genre scenes, grandiose landscapes, and pompous historical pieces not too different from the artistic productions of the Düsseldorf and Munich schools.

Two artists of Jewish background who went to Paris to study were the Philadelphians Herman Naphtali Hyneman (1849-1907), a first cousin of the sculptor Moses Ezekiel, and Frank Moss (1837-1924). Both Hyneman and Moss studied in the 1870's with the academician Léon Bonnat. Moss attained his reputation as a genre painter,⁶⁵ while Hyneman earned his as a portraitist, but also

⁶³ *Ibid.*, p. 94. Cf. also *DAB*, XVI, 170; *JE*, X, 481; *UJE*, IX, 222; Thieme and Becker, XXIX, 21 f. Cf. also the catalogue, *Toby Rosenthal, Exhibition, San Francisco, Nov. 1884*.

⁶⁴ *DAA*, p. 677; *UJE*, X, 510; *JE*, XII, 512; Wiernik, p. 397; *Exhibition of Paintings and Sketches of Max Weyl* (November 30 — December 11, 1907), Corcoran Gallery of Art, Washington, D. C. There is a photograph of the artist serving as frontispiece to the catalogue.

⁶⁵ Morais, p. 366; *DAA*, p. 457.

executed romantic, sentimental works based on literary themes like his "Desdemona" and "Juliet."⁶⁶

George da Maduro Peixotto (1859-1937) was the eldest son of Benjamin Franklin Peixotto, who served as United States consul at Bucharest from 1870 to 1876. He, too, was attracted to Paris — after graduating from the Dresden Art Academy in 1877. In Paris he studied the works of the noted genre painters Jean Louis Ernest Meissonier and Mihály Munkácsy. His excellent portrait (1886) of Julius Bien (Fig. 9), noted lithographer and map engraver, now in the National Collection of Fine Arts of the Smithsonian Institution, Washington, D.C., is typical of his work. Bien is shown seated in an armchair, framed by the red curtain behind him, his arms resting on the chair, his eyeglasses in his right hand and a paper held in his left hand. Peixotto displays spontaneity in handling color, which he applies with vigorous brush strokes to capture a perceptive, forceful likeness of his subject. Successful as a portrait painter, he is reported to have painted portraits of such eminent persons as President William McKinley and his secretary of state, John Hay.⁶⁷

As previously noted, an American artist of Jewish background who was influenced to some extent by the modern nonacademic schools of Paris was Robert F. Blum (1857-1903), whose later works in particular reveal this influence. Born in Cincinnati, Blum received his early training in lithography at the McMicken School of Design. While studying in Philadelphia, he visited the great Centennial Exposition of 1876, an international panorama which awakened within him an interest in Japan as well as a determination to travel and study in Europe. He visited Europe many times. Between trips he served as art editor of such magazines as *Scribner's Monthly*. About 1890 he went to Japan, when he was commissioned to illustrate Sir Edwin Arnold's *Japonica*, which was published in *Scribner's Magazine* during the years 1890-1891. Particularly in these later

⁶⁶ JE, VI, 513-14; UJE, V, 517; Morais, pp. 363-64; I. Markens, *The Hebrews in America* (New York, 1888), pp. 218-19.

⁶⁷ JE, IX, 583; UJE, VIII, 424; E. M. Clark, *Ohio Art and Artists* (Richmond, 1932), pp. 483-84. His portrait of Sir Moses Montefiore is in the Jewish Museum, New York. See also Markens, pp. 239-41. See the reproduction of Peixotto's portrait of Sir Moses Montefiore in *American Jewish Archives*, XIII (1961), 198.

works — the delicate pastel illustrations for *Scribner's Magazine* — he shows a spontaneity, and freshness of execution, about which Oscar Wilde commented: "Your pastels give me the feeling of eating yellow satin."⁶⁸ These works reveal their indebtedness to the painter James McNeill Whistler, whom he met in Venice, and Edgar Degas, whose pastels he studied and copied. Very conscious of his shortcomings, and highly critical of his work, Blum wrote:

I have got away from being satisfied as I once was with the impression of a thing, and the worst of it is, I am no more satisfied with the result of what I am now doing.⁶⁹

In his successful oil paintings like "Venetian Lace Makers" (Fig. 10), done in 1887 and now in the Cincinnati Art Museum, he shows great skill in the handling of color and light; rather than utilizing it solely for modeling purposes, he lets light gracefully filter through the windows and the blinds. While the genre subject matter of the painting — girls arranged in groups at work — was common, the shimmering quality of the light playing over the surface of fabrics and highlighting the vibrant color displays virtuosity and charm.⁷⁰

Not every artist of Jewish background made his way to Europe after the Civil War. Some who remained here attained prominence, while others, many of them immigrants with European training, were content to cater to the more limited local market, whose demand was largely for portraiture. One of these portrait painters was German-born Raphael Strauss (1830–1901), who had studied in Düsseldorf and Munich and arrived in Cincinnati during the early 1850's. He painted many portraits of local citizens, both Jewish and non-Jewish, and of such personalities as Governor Asa Smith

⁶⁸ *DAB*, II, 395–96. Cf. C. Baker, "The Heart of a Geisha," *The Metropolitan Magazine*, XX (July, 1904), 419–28, and Robert F. Blum, "An Artist in Japan," *Scribner's Magazine*, XIII (April, 1893), 399–413. Cf. also *UJE*, II, 418; Clark, pp. 88, 92 ff.; C. T. Greve, *Centennial History of Cincinnati and Representative Citizens* (Chicago, 1904), II, 415–16.

⁶⁹ Martin Birnbaum, *Robert Frederick Blum, An Appreciation* (New York, 1913), p. 8.

⁷⁰ Blum's sensitive, handsome features and his Van Dyck beard were captured in paint by John Alexander and were cast in bronze by Charles H. Niehaus. Both works are in the Cincinnati Art Museum along with Blum's many studies of Japanese life. Cf. J. Pennell, *Pen Drawing and Pen Draughtsmen* (London and New York, 1889), pp. 196–97, 218–19.

Bushnell of Ohio and Frederick H. Alms, of Cincinnati. Many of his works are now in the Cincinnati Art Museum. His works have a posed, meticulous quality, but show sufficient competence to have allowed him to capture the likenesses of his patrons to their apparent satisfaction.⁷¹

Another, Morris Goldstein (1840-1906), was a cantor of the Mound Street Temple in Cincinnati and a composer of synagogal music. Apparently as an avocation he did some portraits of local Jews which reflect the professional early training that he received at the Academy of Fine Arts in Vienna. In the oil portrait of Isaac M. Wise, now in the Jewish Museum, Hebrew Union College-Jewish Institute of Religion, Cincinnati, he captured a good likeness of his sitter.⁷²

French-born Constant Mayer (1832-1911) learned the academic style of painting while studying under Leon Cogniet at the École des Beaux Arts, and continued to employ that style during his years in the United States — from 1857 to 1895. A competent painter, he appealed to popular taste with his pathetic, melancholy genre scenes based on literary figures like "Evangeline" and on commonplace people like the "Vagabonds" and the "Organ Grinder." He is also reported to have painted portraits of Generals Ulysses S. Grant and William T. Sherman.⁷³

Among other artists of Jewish origin to attain prominence in the United States were the cartoonist Frederick Burr Opper, who has been called the "dean of cartoonists, both by age and reputation,"⁷⁴ and Max Rosenthal, previously mentioned, who was largely responsible for the notable progress made in America during the 1850's in developing the new art of chromolithography. Born in Madison, Ohio, Frederick Burr Opper (1857-1937) was one of the most important contributors to the evolution of the American art

⁷¹ *UJE*, X, 84; *DAA*, p. 609; Greve, pp. 335-36, with a photograph of the artist facing p. 335. Cf. the portrait of Mrs. Frederick H. Alms reproduced on the cover of the *Bulletin of the Cincinnati Art Museum*, VIII (No. 4; October, 1937).

⁷² *The American Israelite*, LII (No. 41; April 12, 1906), 6.

⁷³ *DAB*, XII, 449-50; *DAA*, p. 434; *UJE*, VII, 422; *JE*, VIII, 391; Wiernik, p. 397; *CREC*, p. 138; Markens, pp. 229-30.

⁷⁴ Clark, p. 272.

of the comic strip and modern political caricature⁷⁵; he worked first for *Frank Leslie's Weekly*, from 1873 to 1876, and then spent eighteen years in the employ of the weekly magazine *Puck*, for which he created a number of cartoon characters known in most American households — "Lonesomehurst," "Happy Hooligan," and "Alphonse and Gaston." Opper's fame rests squarely, however, on the masterful political cartoons which he produced for William Randolph Hearst's *New York Evening Journal*, which he began to serve in 1899. His political cartoons, drawn during the Presidential campaign of 1900, were later reprinted in book form under the title *Willie and His Papa* (New York, 1901). Picturing President William McKinley as the child of the trusts, Opper superimposed the head of McKinley on the body of a small boy dressed in a Lord Fauntleroy collar. "Papa" was an obese, diamond-studded character, who represented the trusts, while "Nursie" bore the likeness of Mark Hanna.⁷⁶

Max Rosenthal (1833-1918), born in Russian Poland, was sent to Paris at the age of twelve, apparently to escape conscription in the Imperial Russian Army. There he studied lithography with Martin Thurwanger and accompanied him as his assistant to Philadelphia in 1849. When his teacher returned to Paris, Rosenthal decided to remain with an older brother, Louis, who was living in Philadelphia, and he enrolled as a student at the Pennsylvania Academy of Fine Arts. Hyman Gratz was the treasurer of the Academy at the time, but Rosenthal is reputed to have been the first Jew to enter the Academy as a student.⁷⁷ Shortly thereafter he ventured into the comparatively new field of color lithography in a short-term partnership — called L. N. Rosenthal and Company — with his brother, Louis. In 1854 he drew and lithographed an interior view of the old Masonic Temple in Philadelphia, on a plate that was 22 by 25 inches, producing the largest chromolithograph made in this country up to that time. He also produced chromolithographic

⁷⁵ Cf. *JE*, IX, 419; *UJE*, VIII, 314; M. D. McLean, "Two American Caricaturists, The Humorous Drawings of Mr. Mayer and Mr. Opper," *The New Era*, IV (1904), 51-55.

⁷⁶ Clark, p. 274.

⁷⁷ Morais, pp. 367-68.

plates from drawings by Alfred J. Miller, of Baltimore, for what is believed to be the first fully illustrated book published in that medium in the United States — Charles Webber's *Hunter Naturalist* (Philadelphia, 1851).⁷⁸ Rosenthal was best-known, perhaps, for a series of more than five hundred etchings, lithographs, and mezzotints, mainly of prominent men in American history, done at the request of autograph collectors. Many of these portraits were executed after 1882 in collaboration with his artist son Albert.⁷⁹

Jews were active not only as sculptors and painters, but as architects as well. Probably the first American architect of Jewish background was Leopold Eidlitz (1823-1908), who arrived in New York in 1843. Eidlitz studied in the United States with Richard Upjohn, the outstanding exponent of Gothic Revival. His best-known synagogue, which he designed along with many churches, was Temple Emanuel's since demolished edifice at 43rd Street and Fifth Avenue in New York City. Done in 1868, it perhaps reflected the earlier influence of Upjohn. Its combination of Romanesque, Gothic, and Moorish elements mirrored a general eclecticism and conformed to the misuse of these elements in architecture after the Civil War period. Critics of the time attacked the incongruity of incorporating into a synagogue a transept — the transverse aisle forming the horizontal arm of the cross, common to cruciform interiors in medieval Gothic cathedrals.⁸⁰

⁷⁸ H. T. Peters, *America on Stone* (New York, 1931), pp. 343 ff. Cf. D. McNeely Stauffer, *American Engravers upon Copper and Steel* (New York, 1907), I, 230-31.

⁷⁹ *List of Portraits, Lithographs, Etchings, Mezzotints by Max Rosenthal and Albert Rosenthal* (Philadelphia, 1923). Cf. *JE*, X, 480; *UJE*, IX, 217-18; *DAB*, XVI, 169-70; *DAA*, p. 547; *CREC*, p. 187; *The Jewish Exponent*, LXVII (No. 20; August 16, 1918), 3.

⁸⁰ Wischnitzer, p. 74. Cf. also pp. 5, 43 ff.; *UJE*, IV, 22; *DAB*, VI, 61. Other architects of Jewish origin were Arnold W. Brunner and Dankmar Adler. Brunner (1857-1925), like Eidlitz, experimented with a blending of the Romanesque and Moorish styles in synagogue architecture. He later turned towards Classic Revival in synagogue architecture, since excavations of ancient synagogues in Galilee showed them to be in the Greco-Roman style. His Shearith Israel Synagogue (1897) is, therefore, in the "Roman Revival" style: Wischnitzer, p. 95. He expressed his views on synagogue architecture in an article written in 1907:

Some years ago, when what was known as the "Richardson Romanesque" was apparently becoming the expression of American ecclesiastical architecture, it seemed that in a slightly modified form it would be appropriate for the synagogue. When I built the Temple Beth El in New York I so believed. After [Henry Hobson] Richardson's death [in 1886], when his methods were not successfully continued by his

VI. CONCLUSION

The eighteenth- and nineteenth-century American artists of Jewish origin discussed in this article form a small chapter in the general history of American art. No great pioneers or innovators stand out. In an age of artistic mediocrity, they, too, were content, in the main, to gain public and academic acceptance.

In style and, for the most part, in subject matter, their works were indistinguishable from the dominant artistic currents of eighteenth- and nineteenth-century America. That is why the writer has taken care to characterize them as artists of Jewish origin or background; to call them "*Jewish artists*" would be to misconstrue their contribution, since their work was intricately woven into the larger fabric of the development of *American art*. As Moses Ezekiel himself expressed it:

I must acknowledge that the tendency of the Israelites to stamp everything they undertake with such an emphasis is not sympathetic with my taste. *Artists* belong to no country and to no sect — their individual religious opinions are matters of conscience and belong to their households and not to the public. In reference to myself, this is my standpoint. Everybody who knows me knows that I am a Jew — I never wanted it otherwise. But I would prefer as an artist to gain first a name and reputation upon an equal footing with all others in art circles. It is a matter of absolute indifference to the world whether a *good artist* is a Jew or a Gentile and in my career I do not want to be stamped with the title of "*Jewish sculptor*."⁸¹

followers and imitators, the Romanesque practically disappeared and the choice for architects by now, broadly speaking, lies between the two great styles, Gothic and classic. I am unhesitatingly of the opinion that the latter is the one that is fit and proper for the synagogue in America. With the sanction of antiquity it perpetuates the best traditions of Jewish art and takes up a thread, which was broken by circumstances, of a vigorous and once healthy style.

Arnold W. Brunner, "Synagogue Architecture," *The Brickbuilder*, XVI (No. 3; March, 1907), 37, and Wischnitzer, p. 96. On Brunner, see also *JE*, III, 404; *UJE*, II, 566-67; *DAB*, III, 185-86.

Dankmar Adler (1844-1900) worked with his associate Louis Sullivan. They departed radically from traditional architecture and introduced "functional" architecture, which Frank Lloyd Wright, who worked with them in the years 1886-1894, later developed so brilliantly. The Kehilath Anshe Mayriv Synagogue in Chicago (1891) shows this radical break in architecture translated into terms of a synagogue building for the first time. Cf. Wischnitzer, p. 91. Cf. also Landsberger, *History*, pp. 218 f.; *UJE*, I, 89; *JE*, I, 193.

⁸¹ Philipson, pp. 9-10.

Patriotism in Triplicate

Isaac Leeser's Occident of November, 1867, reported an event which testified rather strikingly to the spirit of patriotism and unity instilled in the American people by the Civil War experience. The circumcision of the Danziger triplets, of San Francisco, brought together Christians and Jews, including the city's pioneer Reform rabbi — Elkan Cohn of Temple Emanu-El — who participated without hesitation in an ancient ritual at an Orthodox synagogue.

Taken together, the names — synagogal and civil — given the three infants at the ceremony succeeded in paying tribute to the three Hebrew Patriarchs, two American Presidents, and a United States Senator — a remarkable instance of Jewish traditionalism blended with American patriotism. Only Leeser seems to have had doubts as to the propriety of a Jewish rite attended by Christians, even if some of them were notables like Governor Henry Huntly Haight, General Irvin McDowell, and United States Senator John Conness.

SAN FRANCISCO. — We learn from the [San Francisco Jewish weeklies] *Hebrew* and *Hebrew Observer* that three children of Mr. Henry Danziger, born at one birth, were entered into the Covenant of Abraham, Mr. A[braham]. Galland acting as Mohel [circumciser], at the synagogue Ohabai Shalom, on Sunday the 15th of September. Persons were admitted by cards to the synagogue, which was crowded to excess. Many Christians were present, among others, Mr. Haight, Governor-elect, General McDowell, Senator Connes [*sic*] and representatives from the Jewish religious and benevolent societies. The children were named respectively Abraham (Lincoln), Isaac (Andrew Johnson) and Jacob (John Connes) Danziger. The president[s] of the three congregations acted as Sandeks (godfathers), and when the children were named respectively by the ministers, Cohn, [Congregation Sherith Israel's Rabbi Henry A.] Henry and Frankel, they were held by Gen.

McDowell, Mr. [August?] Wasserman for Gov. Haight and Mr. Connes. Valuable gold medals, presented by a Masonic Lodge, were hung round the necks of the children. Altogether it was a curious scene; all sorts of people mingling in the ceremony. Still, it is worthy of being preserved, from the rarity of such an occasion.

[*The Occident*, XXV (1867), 416.]

Are You a Jewess?

A few weeks ago, Madame Levy, of Cleveland, Ohio, went out to rent a house. After finding one which suited her, she went to see the owner, to inquire as to the price and to conclude the transaction. After the two of them had reached an agreement, the proprietor of the house, wishing to have the rental contract signed right away, asked her, as he proceeded to fill out the form:

“Madame, and your name?”

“Madame Levy.”

“Are you a Jewess?”

“Yes, sir.”

“I do not rent my house to Jews.”

“Are you in earnest about this, sir?” asked Madame Levy, astonished.

“I am in dead earnest.”

“O, I feel sorry for you,” replied Madame Levy, with rare presence of mind. “Now I know why the virgin Mary had to be delivered of her child in a stable!”

[*Deborah* (Cincinnati), VI (1860), 103.]

Reviews of Books

KRAMER, JUDITH R., and SEYMOUR LEVENTMAN. *Children of the Gilded Ghetto*. New Haven, Conn.: Yale University Press. 1961. xviii, 228 pp. \$5.00

Two young sociologists, Judith R. Kramer and Seymour Leventman, have written a perceptive monograph on three generations of American Jews, appropriately titled *Children of the Gilded Ghetto*. The book's subtitle heralds this joint effort as "a candid close-up," and the authors fulfill the promise. Their abundant data were gathered in Minneapolis, Minnesota — "North City," as the authors choose to call it — and are concerned with the behavior and attitudes of Jewish immigrants arriving after 1880, and with their children and grandchildren. The information presented is based upon extensive interviews and well-reasoned sociological theory. Although the subject of the Jews and their adaptation to life in the United States has, in generational terms, been extensively covered by others — most notably by Will Herberg — no one else has given so forceful and graphic a view as the Leventman-Kramer team.

Strong social realism and mature sociological theory make this book effective. Unlike many historians, ideologists, and other chroniclers of the Jewish community, the authors do not burden their presentation with ideological directives. As social realists — though with overtones of Jewish self-hatred — Leventman and Kramer avoid the attempts to understand the Jew of suburbia in terms of historical dualisms which are no longer relevant to the lives of most American Jews. Consequently, their book is free from discussions of *Ashkenazim* and *Sephardim*, *Chassidim* and *Mitnagdim*, Reformers and anti-Reformers, or Zionists and anti-Zionists. Their study reveals that these ideological commitments, these religious values and practices, may be significant for understanding the *past* behavior of Jews, but are not applicable to contemporary Jewish life and folkways. The American experience — urbanization, secularization, acculturation, and affluence — has largely rendered these once meaningful divisions obsolete. The environment of the last several decades has virtually dissolved the tensions that formerly inhered in questions of religious ritual (*yarmelkes*, the seating of men with women, organs in synagogues or temples) or of subethnic identities (e. g., *Galitzianer* or *Litvakess*).

Children of the Gilded Ghetto confirms what many have suspected: that the characteristics which distinguish one American Jew from another, and which are likely to be the critical variables in understanding the values and style of a particular Jew, are contained in generational placement. This changes the question from "What kind of Jew are you?" to "What generation American Jew are you?" Attending the middle-class synagogue or temple of their parents' choice, third-generation youngsters are little interested in whether their grandfather was a *Gerer Chassid* or a Yiddish secularist, a Hebrew teacher or a paperhanger. The homogeneity in their lives, produced by the social, economic, and religious environment of American life, has reduced the significance of the other distinctions.

The theoretical structure of the book has its foundation in Karl Mannheim's definition of generation as "a new way of feeling and understanding of life, which is opposed to the former way or at least different from it." Leventman and Kramer perceptively delineate the ways in which the generations had confronted each other, as well as what is retained in common, namely, Jewish identity and minority status in American society. The three generations are generally described as follows: The first, or immigrant, generation maintained traditional ways and was insecure regarding livelihood; the second generation remained in the social ghetto, yet is eager to acculturate and to "Americanize," overanxious to achieve affluence, and status *within* the Jewish community; the third generation is less driven by financial motives, insists on leisure, and is anxious for status *outside* the Jewish community. The descriptions of the second and third generations are particularly lucid:

If the tensions of the first generation were those of survival, the tensions of the second generation were those of success.

Once a place of both worship and study, the synagogue was now assigned a single task: to inculcate the third generation with a Jewish identity.

Secure in their middle class American background, members of the third generation can afford to be discriminating about their father's [religious and economic] resolutions.

These occupations [the salaried professions], new for Jews, attract the third generation with the lure of higher status (though not necessarily higher income) in the dominant society, than that afforded by more traditional sources of livelihood.

Two major faults detract from an otherwise excellent study. First, too often a tone of Jewish anti-Semitism intrudes upon the narrative, and second, a journalistic style distorts and betrays the standards of an academic effort.

Many pages are comparable to "sick" in-group humor, fashionable in pretentious "intellectual" conversation of recent years. The selection of a more vivid quotation from an interview may well emphasize a point which is not necessarily worthy of such notice. While the entertainment value of the book may be heightened by this, the quality and integrity of a serious study are not always enhanced.

Both these faults are obvious in the authors' treatment of the behavior of the second-generation Jews, especially those of affluence. The descriptions of the "Lodgniks" (those who find their social and recreational pleasure by bowling in the B'nai B'rith leagues) and the "Clubniks" (those who play golf and belong to the "Pinehurst Country Club") are penetrating, yet at the same time snide and close to caricature. It is a distortion to generalize about people of means by describing them as those whose "conspicuous consumption is matched by their conspicuous charity" and by denigrating them as those whose "clothes are custom-made, cigars hand-rolled, . . . [and] whiskey well-aged." It is particularly unjust to characterize the life-saving and oftentimes dedicated efforts of Jewish philanthropy as

the functional equivalent of potlatch, the Indian ceremony in which individuals give away or destroy large amounts of their property as a symbol of their status, measured by how much they can afford to waste.

Taking up the anti-Semitic stereotype of Charles Dickens' Jew, Leventman and Kramer ignore the profitable "planned obsolescence" of corporations like General Electric and General Motors and belabor the small Jewish retailer for conducting a "two . . . price store." (As if one could not find two-price retailing in every ethnic neighborhood.) Or note the following quotation: "The salesman, meeting customer resistance within the in-group, counters with 'Do you want a *goy* should get such a good coat?'"

This kind of material was placed in the book in order, perhaps, to make it a better seller. Thus, academic integrity was sacrificed for entertainment; good taste, for snide sensationalism — regrettably so, for the book is essentially a sound academic work of high order.

Detroit, Mich.

JULIUS WEINBERG

Rabbi Julius Weinberg, presently an Instructor in History at Wayne State University in Detroit, is working on a biography of the sociologist-reformer, Edward Alsworth Ross.

LEVIN, ALEXANDRA LEE. *The Szolds of Lombard Street*. Philadelphia: The Jewish Publication Society of America. 1960. 418 pp. \$5.00

FINEMAN, IRVING. *Woman of Valor*. New York: Simon and Schuster. 1961. 448 pp. \$5.95

December, 1960, was the centennial of Henrietta Szold's birth. The occasion was marked by the publication of two biographies, one by Irving Fineman and the other by Alexandra Lee Levin, the wife of a nephew of Henrietta Szold. Both biographers had access to personal letters and diaries of Miss Szold, and both books may be described as "affectionate" biographies. Indeed, how could it be otherwise than to write about the life of Henrietta Szold in a manner that is adoring?

Her life was long and active. It included several careers, any one of which would have been notable in its own right. She spent the first half of her life as a teacher and a pioneer in the field of progressive education; she advocated progressive education even before John Dewey. She was active in the movement for adult education in Baltimore, particularly among the immigrants who were then swarming to the shores of America to escape Russian persecution. She wrote for the Anglo-Jewish press under the name of "Shulamith." She was secretary of the literary committee of the Jewish Publication Society of America, which she served as a translator and editor. It was she who revised the English translation of Heinrich Graetz's monumental *History of the Jews*, adding a sixth volume of indices and annotations that make the volume an encyclopedia of Judaism. For the Jewish Publication Society, she also edited the initial volumes of the *American Jewish Year Book*, and helped to edit several volumes of Louis Ginzberg's *Legends of the Jews*.

Had this been the sum of her accomplishments, she still would have earned an important place in American Jewish history. But in her late forties, Henrietta Szold undertook a completely new career. As an organizer and leader of the American Zionist movement, she molded Hadassah in its formative years. Following the First World War, she came to Palestine, where she organized and directed Hadassah's welfare and educational work. There she inaugurated social services, a school of nursing, and public health projects which were sorely needed. For many years she served on the Vaad Leumi, the representative body of the Jewish community in Palestine during the British Mandatory regime. She was in charge of social services for the *Yishuv*, Mandatory Palestine's Jewish community.

Then at the age of seventy-four, when she was tired and ready to return to the United States for retirement, Henrietta Szold was to undertake the

most significant of all her careers. Hitler had come to power in Germany, and the ugly shadow of anti-Semitism was spreading over Europe. It soon became apparent that the Jewish youth of Europe had to be salvaged at all costs. She saw in them the future of the Jewish People. It was then that Miss Szold, who had never married, undertook to become a "mother to myriads." She served Youth Aliyah, whose purpose was to rescue and rehabilitate tens of thousands of Jewish youth who were brought to Palestine.

It is a formidable task to document such a life. Mrs. Levin's book spans the first forty years of Henrietta Szold's long career. It is concerned with her years as the spinster daughter in the home of Rabbi Benjamin Szold, the distinguished liberal rabbi of Baltimore. During these early years one may discern portents of her later greatness. Mr. Fineman's biography is more ambitious. His spans the entire eighty-five years of her life.

Both biographies depict the warm and affectionate household of the Szold family. Theirs was an exceptionally literate family, one to which nothing Jewish was alien. Henrietta was the eldest of the Szold daughters. She was to be her "father's daughter," ever his close companion and confidante; more like a colleague than a daughter. She was given an education usually reserved in that Victorian era for a son, including attendance at the Jewish Theological Seminary. This love for Jewish learning and concern for Jewish spiritual survival remained with Henrietta Szold throughout her life.

But it was also a fact that her closeness to her father robbed her of emotional fulfillment as a woman. While her father lived, she needed no other male attachment. After her father's death, she became emotionally involved for the first and only time. But hers was to be an unrequited love for Louis Ginzberg, a professor at the Jewish Theological Seminary, a man who was thirteen years her junior. She went through a period of anguish. She waited on him and cared for him and edited his books, only to see him suddenly marry a younger woman whom he had met during a summer vacation in Europe.

Henrietta Szold, a mature woman in her mid-forties, was experiencing an awakening that had come to her decades too late. It was an impossible and painful situation. She abruptly terminated her studies at the Seminary and took a leave of absence from her work for the Jewish Publication Society. She and her mother then took a trip overseas, a trip that was to bring Henrietta Szold into contact with the embryonic Jewish community in Palestine. It is here that Mrs. Levin's delightful biography ends. Mr. Fineman's account continues.

Mr. Fineman devotes a considerable section of his biography to Miss

Szold's unfortunate love affair, perhaps more than is necessary. But the result is to permit an understanding of Henrietta Szold as a woman and not just as a bloodless figure in Jewish history. For these intimate details indicate that Henrietta Szold was a woman of much feminine warmth and feeling, which often found expression in her work. For example, when she complained to a British official that immigrants were being infected with malaria in the government's quarantine station, the official responded with a remark about "Jewish impertinence." Henrietta Szold reacted with the fury of a mother whose children were threatened: "After waiting two thousand years, Jews may be permitted a little impertinence."

One would have liked to see more details about, and background for, the activities of Henrietta Szold in Zionist affairs: the Congresses in which she participated; her manifold activities for the Vaad Leumi; her program for the Palestinian bi-national state which she championed along with Judah L. Magnes; her disagreements with other Zionist leaders. For so many of the institutions and concerns that affect life in the State of Israel and so many of the issues that face the Zionist movement today had their genesis during the critical period of the British Mandate. In all these concerns, Henrietta Szold was a gentle, though significant, influence.

Wichita, Kansas

JUDEA B. MILLER

Rabbi Miller, spiritual leader of Temple Emanu-El in Wichita, Kansas, spent the summer of 1961 in the State of Israel, and is presently at work on a historical study of the *Exodus 1947* affair.

MOÏSE, HAROLD. *The Moïse Family of South Carolina. An Account of the Life and Descendants of Abraham and Sarah Moïse who settled in Charleston, South Carolina, in the year 1791* A. D. Columbia, S. C.: R. L. Bryan Co. 1961. xvi, 304 pp. \$5.00

Harold Moïse's remarkable labor of love and of pride in family has been more than a quarter of a century in the making. The work is in two parts. The first section is biographical, largely from the pen of Lucius Clifton Moïse, educator and biographer of Isaac Harby. The biographies are inclusive rather than selective, but they give us a picture of a cultured Southern Jewish family, originating in South Carolina, but spreading to many parts of the Union. Many of its members were identified with the Confederate cause, most notably Major Edwin Warren Moïse (1832-1902), who became a leader in South Carolina's Reconstructionist Era politics. Among its distinguished branches, the family includes a poetess, Penina Moïse,

and a novelist, Octavus Roy Cohen. It is interesting to note that, while there is much evidence of assimilation through mixed marriages — one scion, Charles Henry Moïse (1860-1909), had an outstanding career as a Catholic educator under the name of Brother Ambrose — many of the branches, especially those that remained in South Carolina, give evidence of loyalty to Judaism.

The progenitor of the family, Abraham Moïse, was born in Alsace in 1736. That his origins were Ashkenazic rather than Sephardic is suggested by the fact that he signed himself "Moïse Abrahams" (or "Abrams") — i. e., his synagogal name was *Moshe ben Avraham*, Moses the son of Abraham. He settled at Cap François, Santo Domingo, but the Negro uprising that led to an independent Haiti caused him to flee to Charleston, South Carolina, where he and his wife, Sarah, whom he had married at St. Eustatia about 1779, reared their nine children.

The bulk of the volume contains the genealogies of these children and their descendants. Numbered schematically, each individual can be readily traced to his forebears. The frequent intermarriages among descendants lead to a repetition of their branches under each member of the family from whom they trace descent. While this makes for completeness, it also leads to some confusion when the same individuals are assigned, on the basis of their paternity or maternity, two, three, or four different sets of identifying numbers. A system of cross-references might have eliminated this confusion. However, the very careful indexing of all names makes it readily apparent that the author is referring to one person in several places.

Inevitably in such a mass of data, there is an occasional error: e. g., Cordelia Cohen (#1213) is not the child of Melvin M. Cohen, but is his sister (#129). And despite the painstaking research of the author and his effort to communicate with every known Moïse descendant, subsequent to the publication of this volume the American Jewish Archives received the genealogy of Aaron M. Lopez (#232) and his descendants. But these are minor criticisms. Students of American Jewish history and genealogy will join with the living individuals mentioned in this book in thanking Harold Moïse and his collaborators for this superb contribution to these fields, for his thoroughness, and for his generosity in producing this splendid volume at his own expense. Upon him we invoke the traditional blessing *שָׁרְכָה*, "May your strength prevail!"

Norfolk, Va.

MALCOLM H. STERN

Dr. Malcolm H. Stern, Rabbi of Ohev Sholom Congregation in Norfolk, Va., is the Genealogist of the American Jewish Archives. His volume, *Americans of Jewish Descent*, was published in 1960.

Brief Notices

ADLER, MORTIMER J. *The Idea of Freedom: Vol. II.* Garden City, N. Y.: Doubleday & Company, Inc. 1961. x, 754 pp. \$7.50

Famed as associate editor of *Great Books of the Western World* and as editor-in-chief of *The Great Ideas: A Syntopicon*, Dr. Adler, director since 1952 of the Institute for Philosophical Research in San Francisco, devotes this volume to "a dialectical examination of the controversies about freedom." His book defines five categories of freedom — self-realization, self-perfection, self-determination, political liberty, and collective freedom — and systematically surveys the arguments that have been advanced for and against them by thinkers ranging from Aristotle to Wittfogel. The volume is amply supplied with bibliographies, indices of authors, and an analytical table of contents.

CRONBACH, ABRAHAM. *Stories Made of Bible Stories.* New York: Bookman Associates. 1961. 312 pp. \$4.50

In the preface to this latest work of his, Dr. Cronbach — Professor Emeritus of Jewish Social Studies at the Hebrew Union College - Jewish Institute of Religion in Cincinnati, one of American Reform Judaism's most distinguished thinkers, and withal a superbly gifted, if iconoclastic, story-teller — observes that "Biblical literature becomes an eternal literature just because each generation adapts the Bible to its own peculiar needs." The midrashic tradition is carried on by Dr. Cronbach in this book, whose object, he tells us, is "that of inculcating a Judaism of spirituality." Among the biblical personalities dealt with are Cain, Isaac, Jacob, Joshua, Samson, Saul, David, Jeroboam, Elisha, Isaiah, Jeremiah, and Daniel. There is also an index, and Dr. Samuel Cook, Director of the National Federation of Temple Youth, has contributed an introduction to the volume.

DAVIDSON, BASIL. *Black Mother: The Years of the African Slave Trade.* Boston and Toronto: Little, Brown and Company. 1961. xxix, 311 pp. \$6.50

Basil Davidson, whose previous work, *The Lost Cities of Africa*, was awarded the Anisfield-Wolf Award for the best book in the field of race relations, sets out in *Black Mother* to explore "the course and

consequences" of the "long African-European connection that endured from the fifteenth century to the nineteenth." This connection, of course, involved what came to be known as "the Guinea slave trade" — an important, if loathsome, economic prop for Colonial America, including some leading Jewish merchant-shippers like Aaron Lopez, of Newport, Rhode Island. *Black Mother* makes no mention of Jewish slave-traders, but does supply the general background for their activity. Handsomely illustrated, the book reproduces Europe's first detailed map of West Africa, a map prepared in 1375 by the Jewish cartographer Abraham Cresques.

DRINNON, RICHARD. *Rebel in Paradise: A Biography of Emma Goldman*. Chicago: The University of Chicago Press. 1961. xv, 349 pp. \$5.95

"A life of unique integrity" is the author's judgment on the life of Emma Goldman, the dynamic anarchist lecturer and publicist who emerged from a Lithuanian ghetto to challenge America's social, intellectual, and political convictions as "the most famous radical of her day." Dr. Drinon, who has studied at the University of Amsterdam and as a Bruern Fellow in American Civilization at the University of Leeds, makes it clear from the outset that he "like[s] her and trust[s] her," but his sentiments have not prevented him from writing a critical biography of admirable quality. The book also contains twenty illustrations, a bibliographical essay, and an index.

EWEN, DAVID. *Leonard Bernstein: A Biography for Young People*. Philadelphia and New York: Chilton Company. 1960. vi, 174 pp. \$3.50

David Ewen, who has written biographies of Jerome Kern, Richard Rodgers, George Gershwin, Franz Josef Haydn, Johann Strauss, and Arturo Toscanini, as well as important reference works like *The Complete Book of 20th Century Music* and *The Encyclopedia of the Opera*, turns his attention, and gifts, in this volume to one of the modern world's most versatile musicians. In addition to a biographical account of Bernstein, the book provides lists of Bernstein's compositions and recorded works, a bibliography, and an index.

FAST, HOWARD. *The Howard Fast Reader: A Collection of Stories and Novels*. New York: Crown Publishers, Inc. 1960. 628 pp. \$4.95

Howard Fast is at once among America's most controversial and most talented writers. This volume offers nineteen of his best short stories, his famous novel *Freedom Road*, and three short novels, including

one previously unpublished — *The Golden River*, dealing with the death of Moses and the emergence of Joshua.

Five Essays on the Bible: Papers Read at the 1960 Annual Meeting of the American Council of Learned Societies. New York: American Council of Learned Societies. 1960. 80 pp.

Prefaced by Frederick Burkhardt, this handsome and interesting little volume contains offerings by Roland H. Bainton, of Yale University, Morton S. Enslin, of Saint Lawrence University, Nelson Glueck, of the Hebrew Union College - Jewish Institute of Religion, Erwin R. Goodenough, of Yale University, and Howard Mumford Jones, of Harvard University.

GEWIRTZ, LEONARD B. *The Authentic Jew and His Judaism.* New York: Bloch Publishing Company. 1961. xvii, 306 pp. \$4.75

Subtitled "An Analysis of the Basic Concepts of the Jewish Religion," this work by a leading member of the (Orthodox) Rabbinical Council of America is divided into seven sections: "The Authentic Jew," "Jewish Ritual," "Jewish Prayer," "Halachah," "God," "Nature of Man," and "Moral Purpose to Life." Acting on the premise that, "although the Jewish community is *theologically* divided into Orthodox and non-Orthodox viewpoints, it would be to the advantage of *Klal Yisroel* [Jewry as a whole] to maintain *dialogue* between them," Rabbi Gewirtz has written his book primarily for the non-Orthodox. The book is documented and has a preface by President Oscar Z. Fasman of the Jewish University of America in Skokie, Illinois.

GITTELSON, ROLAND B. *Man's Best Hope.* New York: Random House. 1961. xii, 201 pp. \$3.95

Dr. Gittelsohn, rabbi of Boston's Temple Israel and a highly distinguished spokesman for Reform Judaism, is unimpressed by the evidence which seems to indicate "that religion is coming into its own in the United States." On the contrary, he declares in the introduction to this provocative book that "the plain, palpable fact is that most of us today are operating with religious concepts which are tired and outworn. . . . Too many of us have never grown up religiously." Drawing on the resources of psychiatry and the physical sciences, Dr. Gittelsohn argues that "man is now called upon to behave ethically, not as a consequence of threats or fear or authoritarian orders, but because this is the whole purpose of his being born and the only sure

way of his achieving happiness." The usefulness of the book is enhanced by an index.

GOLDSTEIN, MORRIS. *Lift Up Your Life: A Personal Philosophy for Our Times*. New York: Philosophical Library. 1961. 194 pp. \$4.75

Rabbi of San Francisco's Temple Sherith Israel and long associated with the Pacific School of Religion in Berkeley, California, Dr. Goldstein addresses himself to "the problem of haphazard circumstance" and attempts "to develop a formula for a fortunate life." Luck, he writes, "thrives on confidence and, in turn, bestows confidence. It is . . . tantamount to prayer."

HIRSCH, RICHARD G. *Judaism and Cities in Crisis*. New York: Union of American Hebrew Congregations. 1961. vii, 103 pp.

This work, "intended as an aid to help produce the good citizens who will shape and in turn be shaped by the good city," is the fifth in the Commission on Social Action of Reform Judaism's valuable "Issues of Conscience" series. The author, whose years of community service in Chicago equipped him to speak with considerable authority on the subject, discusses urban planning and renewal, housing, residential segregation, and other formidable problems — and the synagogue's opportunity to alleviate them. Included are a listing of "Resources for the Resourceful" and a selected bibliography. Rabbi Hirsch, formerly director of the Chicago Federation of the Union of American Hebrew Congregations, is now director of the Kaplan Center for Religious Action in Washington, D. C.

Jewish Book Annual: Volume 19. New York: Jewish Book Council of America - National Jewish Welfare Board. 1961. 218 pp. \$4.00

Appearing under the editorship of Dr. A. Alan Steinbach, this estimable reference work contains over a score of essays by notable scholars, among them Abraham Berger, Nahum N. Glatzer, Philip Goodman, I. Edward Kiev, Solomon Liptzin, Judah Nadich, Melech Ravitch, Ezra Spicehandler, and Theodore Wiener. English, Hebrew, and Yiddish materials are represented, and there are useful bibliographies of new books.

KASDAN, SARA. *So It Was Just A Simple Wedding*. New York: Vanguard Press. 1961. 249 pp. \$3.95

Arkansas-born, Missouri-reared Sara (Mrs. James M.) Kasdan, of

Louisville, Kentucky, is the author of a popular cookbook, *Love and Knishes*. Her wit and whimsy are again abundantly demonstrated in her latest book, whose twenty vignettes survey the frenetic world of the Jewish wedding.

KATZ, IRVING I. *The Jewish Soldier from Michigan in the Civil War*. Detroit: Wayne State University Press. 1962. x, 62 pp.

This handsomely produced and laboriously documented monograph by the president of the Jewish Historical Society of Michigan will command the attention of all who are interested in the saga of the Civil War. Mr. Katz has found that "from the approximately 150 Jewish families in Michigan, of which about half were in Detroit, 181 Jewish men served in the Michigan regiments." Eleven were commissioned officers; thirty-eight "made the supreme sacrifice." In addition to a foreword by Professor Jacob R. Marcus and a preface by the author, the work contains five chapters, an appendix, and a bibliography, as well as some forty illustrations. It is published through the cooperation of The Leonard N. Simons Fund of Detroit's Temple Beth El, which Mr. Katz serves as executive secretary.

KLAPERMAN, GILBERT and LIBBY. *The Story of the Jewish People: Volume Four*. New York: Behrman House, Inc. 1961. 319 pp.

Subtitled "From the Settlement of America through Israel Today" and illustrated by Lorence F. Bjorklund, this final volume of *The Story of the Jewish People* will be of considerable interest to children of religious school age and their teachers. The book is divided into five units: "From Columbus to Lincoln," "The Developing American Jewish Community," "The World at War," "In Israel," and "Israel and America Today." It includes chronologies, bibliographies, and an index.

KLUTZNICK, PHILIP M. *No Easy Answers*. New York: Farrar, Straus and Cudahy. 1961. xii, 138 pp. \$3.50

The author of this stimulating book is one of American Jewry's leading citizens, a past president of the B'nai B'rith, Federal Public Housing Commissioner during the Roosevelt and Truman administrations, and until recently a member of the United States Mission to the United Nations. Mr. Klutznick directs his attention in *No Easy Answers* to "Jewish life in America, what it is and *why* it is...." His "intent is to explore some facets of Jewish community life which have a bearing on its future in this country." In seven sometimes astringent, sometimes

approbative, but always insightful chapters, the author presents a personal view of, *inter alia*, the varieties of American Judaism, community relations, anti-Semitism, education, philanthropy, the role of the rabbi, and American-Israeli encounters.

KORN, BERTRAM WALLACE. *Jews and Negro Slavery in the Old South: 1789-1865*. Elkins Park, Pa.: Reform Congregation Keneseth Israel. 1961. 68 pp.

Dr. Korn's indispensable book, *American Jewry and the Civil War*, is admirably supplemented by this monograph, originally delivered in February, 1961, as the presidential address to the Fifty-Ninth Annual Meeting of the American Jewish Historical Society and subsequently published in the March, 1961, issue of *Publications of the American Jewish Historical Society*. Dr. Korn deals here with Jews as planters, slave owners, and slave traders. The author's finding is that "slavery . . . played a more significant role in the development of Jewish life in the Old South, than Jews themselves played in the establishment and maintenance of the institution." A number of illustrations add to the worth of this work.

PEMBER, PHOEBE YATES. *A Southern Woman's Story: Life in Confederate Richmond*. Jackson, Tenn.: McCowat-Mercer Press, Inc. 1959. 199 pp. \$4.95

Originally published in 1879, Mrs. Pember's book has now appeared in a handsome new edition, ably edited by Professor Bell Irvin Wiley, of Emory University. The daughter of Jacob C. Levy, of Charleston and Savannah, and the sister-in-law of the Louisiana congressman, Philip Phillips, Mrs. Pember enjoyed a rank second to none among the Jews of the Confederacy, and her impressions of Richmond during the Civil War are a valuable historical source. Professor Wiley has added to Phoebe Pember's original account several previously unpublished letters, twenty-five illustrations, and an index.

PETUCHOWSKI, JAKOB J. *Ever Since Sinai: A Modern View of Torah*. New York: Scribe Publications. 1961. vii, 133 pp. \$2.95

In this volume, Dr. Petuchowski, Associate Professor of Rabbinics at the Hebrew Union College - Jewish Institute of Religion in Cincinnati, employs both a lucid mind and a skillful pen to discuss "the meaning which Torah can have for the modern Jew." *Ever Since Sinai* offers "a point of view which, though conscious and aware of the findings

of modern scholarship, yet bases itself on an inner relationship to the material considered." The seven chapters of the book are supplemented by notes, indices, and a brief bibliography.

ROGOW, ARNOLD A., Edited by. *The Jew in a Gentile World: An Anthology of Writings about Jews, by Non-Jews*. New York: Macmillan Company. 1961. xvii, 385 pp. \$5.95

Dr. Rogow, who is Associate Professor of Political Science at Stanford University, has resourcefully edited an anthology of writings reflecting "the whole range of feeling about Jews, from an extreme anti-Semitism threatening, and in some cases accomplishing, wholesale extermination of Jews, to an extreme philo-Semitism tending toward self-identification with Jews." The writers represented include ancients like Cicero and Tacitus, early Christians like Tertullian and Augustine, medieval personages like Luther and Marlowe, modern Europeans like Francis Bacon, Macaulay, Nietzsche, Hitler, and Khrushchev, and Americans ranging from Peter Stuyvesant to Edmund Wilson. The section on "The Jew in America, 1654-1958" comprises over a third of the book and presents the views of nearly thirty individuals. The volume includes an introduction by Charles P. Snow and an epilogue by Harold D. Lasswell.

ROTHSCHILD, SALOMON DE. *A Casual View of America: The Home Letters of Salomon de Rothschild, 1859-1861*. Stanford, Calif.: Stanford University Press. 1961. vii, 136 pp. \$3.75

Translated and edited by Sigmund Diamond, Associate Professor of Historical Sociology at Columbia University, this volume is composed of the letters written home from America by a young scion of the famous banking family's French branch. Baron de Rothschild's perceptive and often amusing observations of the United States on the verge of civil war reveal a character who "went through the country with magnificent imperturbability, casting verdicts, seeing less than he supposed, and unaware of what he did not see." Among the things that Rothschild did see and comment upon were the conditions of American Jewry. Professor Diamond has supplied an introduction and an index, and has annotated the letters.

SCHLEIER, GERTRUDE. *A Time for Living*. New York: Dodd, Mead & Company. 1961. 343 pp. \$4.50

The author, who was born on the Lower East Side of New York

and has spent her life there in a wheel chair, has written a novel of Lower East Side life during the Second World War.

WOLF, EDWIN, 2ND, with JOHN F. FLEMING. *Rosenbach: A Biography*. Cleveland and New York: World Publishing Company. 1960. 618 pp. \$10.00

Abraham Simon Wolf Rosenbach was "the greatest antiquarian bookseller the world has seen . . . the Napoleon of the auction room." The authors present this native Philadelphian in vast and fascinating detail as "an eye-twinkling, hard-selling, hard-drinking, scholarly bookman." Mr. Wolf, a distinguished historian and librarian of The Library Company of Philadelphia, was long associated with Rosenbach, as was Mr. Fleming, who succeeded to the business of the Rosenbach Company in 1954. The book is handsomely illustrated and carefully indexed.

ZUKERMAN, WILLIAM. *Refugee from Judea and Other Jewish Tales*. New York: Philosophical Library. 1961. 145 pp. \$3.75

The author, until his death in 1961 editor of the biweekly *Jewish Newsletter*, presents nine stories, based on biblical and New Testament themes, and originally published, for the most part, in the *Menorah Journal*, the *Antioch Review*, the *Prairie Schooner*, and the *Jewish Forum*. Written mostly during the Second World War, the stories reflect "a period when all but the faintest flickers of hope and faith had been extinguished in the hearts of men." The book has an introduction by Erich Fromm.

The American Jewish Archives takes pleasure in announcing the recent publication of the fifth title in the "Monographs of the American Jewish Archives" series:

THE THEOLOGY OF ISAAC MAYER WISE

by

ANDREW F. KEY, Ph.D.

Selected Acquisitions

CONGREGATIONAL AND COMMUNITY RECORDS AND HISTORIES

Bay City, Mich., Congregation Anshei Chesed. Constitution and bylaws, 1885; *Photostat*

Bayonne, N. J., Temple Emanu-El. Congregational records, 1911-1947; *Manuscript* and *Typescript*

Bellaire, Ohio, Sons of Israel Congregation. Minute book, 1896-1918; *Manuscript*
(Gift of Mrs. Sam Newman, Wheeling, W. Va.)

Braddock, Pa., Congregation Agudath Achim. Constitution, 1894; *English* and *Yiddish*; *Photostat*
(Received from Rabbi Walter Jacob, Pittsburgh, Pa.)

Brunswick, Ga., Temple Beth Tefillah. "Declaration of purpose," which preceded the organizing of the congregation, 1886; *Typescript*
(Gift of Dr. Milton Greenwald, Mansfield, Ohio.)

Buffalo, N. Y., Congregation Beth El. Letter to Isaac Leeser, Philadelphia, requesting publicity for the founding and chartering of Congregation Beth El, and circular announcing the dedication of its sanctuary, 1849 and 1850; *Manuscript* and *Printed*

Cincinnati, Ohio, Congregation Beth Tefilloh. Material relating to the purchase of a hearse by the congregation's *Chevra Kaddisha* (burial society), including a list of contributors to defray the cost of the hearse, 1902; *Manuscript* and *Printed*; *Yiddish*, *Hebrew*, and *English*
(Gift of Miss Adeline Harris, Cincinnati, Ohio.)

Cleveland, Ohio, Tifereth Israel Congregation. Letter from the county clerk to the county recorder, incorporating the congregation, 1853; *Manuscript*
(Gift of Abraham L. Nebel, Cleveland, Ohio.)

Denver, Colo. Contract for building a temple, 1862; *Manuscript*; *Photostat*
(Gift of Herman Nadel, Cedar Rapids, Iowa.)

Detroit, Mich., Congregation Beinei Israel. Constitution and bylaws, 1875; *Printed*; *English* and *Hebrew*

Detroit, Mich., Congregation Nusach Hoari. Constitution and bylaws, n.d.; *Printed*; *English* and *Yiddish*

Detroit, Mich., Temple Beth El. Voucher book, 1901-1903; scrapbooks containing congregational correspondence and miscellaneous papers, 1901-1904; newspaper clippings, announcements, programs, and other material; record of organization, 1852; constitution and revisions, 1862-1907; bylaws; and Articles of Incorporation, 1930; *English* and *German*; *Original* and *Photostat*

Middletown, Ohio, Congregation Anshe Scholem Yehudah. Certificate of incorporation, 1917; *Photostat*

Montreal, Canada. Minute book of the Spanish and Portuguese Congregation, 1865-1910; *Manuscript*; *Photostat*
(Received from the Jewish Public Library, Montreal, Canada.)

Philadelphia, Pa., Congregation Mikveh Israel. Dedication of the synagogue, 1782; *Printed*; *Hebrew*; *Photostat*

Philadelphia, Pa., Congregation Mikveh Israel. "Memorial of the Jewish Congregation," inviting the officers and executive council of the Commonwealth of Pennsylvania to the dedication services of their sanctuary, 1782; *Manuscript*; *Photostat*

Piqua, Ohio, Congregation Anshe Emeth. Constitution and bylaws, 1874; minutes, 1874-1920; constitution, bylaws, and minutes of the Hebrew Ladies Aid Society, 1896-1910; and minutes of the Temple Sisterhood, 1924-1931; *Manuscript*

Tucson, Ariz., Congregation Anshe Israel. Congregational minutes of regular and special meetings, 1941-1946; *Manuscript; Microfilm*

(Gift of Dr. Marcus Breger, Tucson, Ariz.)

Utica, N. Y., House of Jacob Congregation. Articles of Incorporation and by-laws, 1870; minutes, 1872-1877; and membership lists, 1877, 1881, 1884, and 1894; *English and Hebrew*

(Received from Rabbi S. Joshua Kohn, Trenton, N. J.)

Wilkes-Barre, Pa., Temple B'nai B'rith. Correspondence, 1856-1944; history of the temple, 1924; and newspaper clippings, 1931-1941; *Microfilm*

(Received from Rabbi Earl S. Starr, Wilkes-Barre, Pa.)

RECORDS AND PAPERS OF SOCIETIES AND INSTITUTIONS

B'nai B'rith. List of new members in B'nai B'rith Lodge No. 1 during 1843-1844; *Typescript*

(Gift of Robert Shosteck, B'nai B'rith Archives, Washington, D. C.)

Board of Delegates of American Israelites. Material from the library of the American Jewish Historical Society, 1860-1878; papers, letters, and manuscripts: Executive Committee reports, 1873, and 1877; proclamations concerning Palestine, 1863, and 1866; and historical accounts, 1858-1923; memorandum of the Board of Delegates of American Israelites to the Alliance Israélite Universelle, Paris, concerning the Israelites in the United States, and a circular of the Roumanian Emigration Society of New York to American congregations and organizations, requesting contributions, 1873; *Hebrew and English; Photostat and Microfilm*

(Received from the American Jewish Historical Society, New York, N. Y., and Rabbi Floyd S. Fierman, El Paso, Tex.)

Boston, Mass., Federation of Jewish Charities of Boston. Constitution, 1895; and first annual report, 1896; *Microfilm*

Boston, Mass., Hebrew Free Loan Society. Constitution and bylaws, adopted March 22, 1937, amended November 25, 1956

(Received from Harry H. Fein, Roxbury, Mass.)

Cambridge, Mass., Harvard Menorah Society. Minutes of meetings, constitution, correspondence, and newspaper

clippings of the Society, 1906-1915; *English and Yiddish; Microfilm*

(Received from the Harvard University Archives, Cambridge, Mass.)

Cincinnati, Ohio, The Wednesday Club. Twenty-fifth anniversary booklet, January 17, 1923

(Gift of Dr. James K. Senior, Chicago, Ill.)

Hadassah, New York, N. Y. Two letters from Henrietta Szold to Dr. and Mrs. Israel Jacob Biskind, Cleveland, Ohio, regarding the establishment of a bank and medical aid in Palestine, 1914 and 1916; letter from Helen Grossman of Hadassah to Mrs. H. Kaplan, thanking her for Cleveland's \$1,300 donation to the American Zionist Medical Unit, 1922; *Photostat*

(Gift of Rabbi Harold I. Salzmann, Pittsfield, Mass.)

Lima, Ohio. Minutes of the Longfellow Literary Society, 1890-1891; and minutes of the Literary Endeavor Club, 1919-1925; *Manuscript*

(Gift of the Jewish Community of Lima, Ohio.)

Newark, N. J., Young Men's Welfare Society. Minutes, 1861-1877; *Mimeographed Copy*

(Received from the Jewish Community Council, Newark, N. J.)

New York, N. Y. Maimonides Benevolent Society. Listing of bonds and mortgages owned by the Society, 1918-1920; *Typescript*

(Received from Rabbi Rav A. Soloff, New York, N. Y.)

New York, N. Y., Young Men's Hebrew Association. Minute books of the Board of Directors of the 92nd Street Y. M. H. A., 1874-1935; and printed copy of its constitution; *Microfilm*

(Received from the YIVO Institute for Jewish Research, New York, N. Y.)
North Carolina Association of Jewish

Women. History of the Association, by Emma R. Edwards, 1961; *Mimeographed Copy*

(Received from Mrs. Nathan A. Edwards, Goldsboro, N. C.)
St. Louis, Mo., B'nai B'rith Lodge No. 557. Records and ledgers, 1903-1905; *Manuscript*

DOCUMENTS

ADLER, HENRY; Cincinnati, Ohio. Certificate issued by the Union of American Hebrew Congregations, for his contribution of \$10,000 to the sinking fund of the Hebrew Union College, 1875; *Printed*

(Gift of Mrs. Julius Adler, Dallas, Tex.)

ALEXANDER, ABRAHAM; Charleston, S. C. *Ketubah* (marriage contract) of Alexander's marriage to Ann Sara Huguenin Irby, a convert to Judaism, 1785; *Manuscript; Hebrew and Aramaic*

AVILLA, ABRAHAM; Charleston, S. C. Record of naturalization, 1697; *Manuscript; Photostat*

BEEKMAN, LEWIS; Cabell County, Va. Masonic certificate as "Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason," given to Beekman, 1860; *Printed and manuscript; English and Hebrew*

(Gift of Henry B. Frank, Detroit, Mich.)

BINDON, JOSEPH; Canada. Bond for leaving the Province of Quebec, Canada, for Bindon and Edward Harrison, 1768; *Photostat*

(Received from the Public Archives of Canada, Ottawa.)

BOWMAN, LOUIS G.; Richmond, Va. Naturalization certificate, 1868

(Received from Rebecca B. Rosenbaum, Richmond, Va.)

BREIDENBACH, SAMUEL M.; Neustadt, Germany. Marriage contract of Breiden-

bach and Blümchen Haas; 1841; *Manuscript; German*

(Received from Rebecca B. Rosenbaum.)

CONSTINE, JOHN; Wilkes-Barre, Pa. Naturalization paper, 1851; discharge paper from the Wyoming Yeager Company, Wyoming Volunteer Regiment of the 2nd Brigade, 9th Division, Pennsylvania Volunteers, 1852; and photographs of him as a young man and in later years; *Photostat*
(Gift of Isidor Coons, Woodmere, L. I., N. Y.)

DA COSTA, ISAAC; Philadelphia, Pa. Petition to the United States Congress, asking for payment of a Continental Loan Office Certificate, 1781; *Photostat*

DREYFOUS, ABRAHAM; New Orleans, La. *Ketubah* of Dreyfous and Kilkah, daughter of Nathan; 1860; *Printed and manuscript*

(Received from Rabbi Julian B. Feibelman, New Orleans, La.)

EHRLICH, HERMAN and SARA; St. Joseph, Mo., and Keokuk, Iowa. Marriage certificate, 1868; and membership certificate in Franklin Grove, No. 21, United Ancient Order of Druids, 1869; *Printed and manuscript; English and Hebrew*

(Gift of Rabbi Garry J. August, Gary, Ind.)

HAHN, AARON. Doctor of Philosophy certificate, University of Leipzig, Germany, 1869; *Latin*

(Received from Edgar A. Hahn, Cleveland, Ohio.)

LEVI, ALBERT A.; New York, N. Y. Business agreements of Levi and others, forming a business partnership between A. B. Elfelt & Co., San Francisco, and Elfelt, Levi & Co., New York, 1867, 1872, and 1881; dissolving the partnership, 1884; and settling finances, 1886

(Received from Joseph Solomon, New York, N. Y.)

MEXICO. Document referring to the existence of a synagogue in Mexico City, 1622; and the entry in the *Index of Inquisition Records; Typescript Copy*

(Received from Seymour B. Liebman, Mexico City, Mexico.)

MEYER FAMILY; Charleston, S. C. Mordecai Lyon's oath of allegiance to the State of South Carolina, 1783; and citizenship paper of Emil P. Meyer, 1854; *Photostat*

(Gift of Miss Emily Meyer, Montgomery, Ala.)

MINIS, ABIGAIL; Georgia. Grant from King George III for 550 acres of land in Georgia, 1760; *Photostat*

(Received from Robert Shosteck, B'nai B'rith Archives.)

NEW AMSTERDAM. Permission for Jews to trade at South River, 1655; and reply of the Director and Council to a petition for civil rights, 1656; *Dutch; Photostat*

WEILER, SOLOMON; Cincinnati, Ohio. *Ketubah* of Solomon, son of Isaac Weiler, and Yitelle, daughter of Arieh Mack, 1847; *Hebrew*

(Gift of Miss Etta W. Goldberg, Cincinnati, Ohio.)

WEIZMANN, CHAIM. A resolution of the Board of Governors of the Hebrew Union College - Jewish Institute of Religion in memory of Dr. Weizmann, 1952; *English* and *Hebrew*

(Received from Dr. Nelson Glueck, Cincinnati, Ohio.)

WERTHEIMER, ISAAC. Birth certificate, character affidavits, request for permission to leave Austria, and travel pass, 1856; and genealogical data; *German and English; Photostat*

(Received from Irving I. Katz, Detroit, Mich.)

LETTERS AND PAPERS

ADLER, CYRUS. Correspondence with Lucien Wolf regarding anti-Semitism, Palestine, and Solomon Schechter's death, 1917-1920; *Photostat*

(Gift of Sefton D. Temkin, Cincinnati, Ohio.)

ANTI-SEMITISM; Toronto, Ontario, Canada. Articles in *Huron Church News* by H. R. Rokeby-Thomas, regarding religion in the schools, attacking the Jews, and correspondence and articles resulting from this article, 1957-1961; and letter from Ben G. Kayfetz, of the National Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith, to Milton Ellerin, of the Anti-Defamation League, giving information on the Canadian Friends of the Middle East and its leaders,

Thomas Cunningham and Issa Fahel, 1962; *Photostat*

(Received from the National Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith, Toronto, Ontario, Canada.)

“ARS MEDICI” SOCIETY; Mexico. Letter from Dr. Enrique Chelminsky, Secretary of the Ars Medici, concerning this Society of Mexican Jewish doctors, 1962

(Gift of Dr. Enrique Chelminsky, Mexico City, D.F.)

AUFRECHT, LUDWIG (LOUIS); Posen, Germany, and Cleveland, Ohio. Personal papers, certificate of graduation from school in Germany, and *curriculum vitae*;

1855-1878; Printed and manuscript; English and German

BECKER, FERDINAND. Letters of recommendation from various congregations, 1878-1898; marriage certificate, 1879; naturalization certificate, 1884; passport, 1887; and miscellaneous correspondence of Rabbi Becker, 1925-1943; *Manuscript, typescript, and printed; English and German* (Gift of Dr. Leonard R. Becker, New York, N. Y.)

BEHREND, RUDOLPH B.; Washington, D. C. Newspaper clippings and correspondence relating to Behrend, tributes to him by various organizations, and miscellaneous material concerning the Behrend and Nordlinger families, 1899-1958; *English and German; Original and Photostat*

(Gift of Mrs. Julius Goldstein and Mrs. C. Haskell Small, Washington, D. C.)

BEN-GURION, DAVID; Jerusalem, Israel. Letter to Dr. Nelson Glueck on the question, "Who is a Jew?" 1958; *Typescript and manuscript; Hebrew*

(Received from Dr. Nelson Glueck, Cincinnati, Ohio.)

BENJAMIN, JUDAH P.; New Orleans, La. Letter from Pierre G. T. Beauregard to General Franklin Pierce, recommending John R. Grimes and Benjamin as lawyers; and letter from Beauregard to Benjamin, introducing Pierce, 1847; *Photostat*

(Received from the Library of Congress, Washington, D. C.)

BENJAMIN, JUDAH P. Letters to and from Benjamin, referring to business matters; correspondence with friends; and letter signed by Jefferson Davis, David Levy Yulee, and Benjamin, on behalf of the Confederate States, asking the State of South Carolina not to start hostilities with the United States, 1853-1878; *Photostat*

(Received from Justin G. Turner, Los Angeles, Calif.)

BERNSTEIN, EDWARD; Oakland, Calif. Correspondence, consisting of Bernstein's ap-

plication for, and supporting recommendations of, his appointment as Notary Public for the County of Alameda, California, directed to Governor George Stoneman, 1883; *Photostat*

(Received from Hal Altman, Sacramento, Calif.)

BRANDEIS, LOUIS D.; Washington, D. C. Letter to Hanane Meier Caiserman, concerning the Canadian Jewish Congress, 1919; *Photostat*

(Received from the Canadian Jewish Congress, Montreal, Canada.)

BRANDEIS, LOUIS D.; Washington, D. C. Letter responding to Max Goldman's appeal for assistance in a Palestinian matter, 1931; *Manuscript*

(Gift of Irvin D. Atlas, Kansas City, Mo.)

BRETFELDER, ISRAEL (Isrl). Letters, papers, and marriage certificate of Bretzfelder and Tirzah Reckendorf, 1829-1842; *Manuscript; Yiddish and German*

(Received from William Mack, New Haven, Conn.)

CARDOZO, BENJAMIN N.; Washington, D. C. Letters to Rupert L. Joseph, with references to "Young Roosevelt," Robert and Louis Marshall, Cardozo's succeeding United States Supreme Court Justice Oliver Wendell Holmes, and world tensions, 1933-1937; and letter from Joseph Rauh, Sr., to Rupert L. Joseph about Cardozo, 1938; *Photostat*

(Gift of Dr. M. Leo Gitelson, New York, N. Y.)

CENTRAL CONFERENCE OF AMERICAN RABBIS. Correspondence relating to the rejection of several applicants for membership, 1909-1910; *Typescript and manuscript; Restricted*

CHURCH and STATE. Correspondence, reports, newspaper articles, and notes on religion in the Cincinnati public schools, compiled by Gaston D. Cogdell, 1957-1961

(Gift of Gaston D. Cogdell, Cincinnati, Ohio.)

CHURCH and STATE. United States Supreme Court decision in the *Engel v. Vitale* [New York State Regents' Prayer] case, with opinions of Justices Hugo L. Black, William O. Douglas, and Potter Stewart, 1962; and "The Supreme Court Decision in the New York Regents' Prayer Case [Engel v. Vitale]," by Theodore Leskes, published by the American Jewish Committee, 1962; *Mimeographed and Printed Copies*

COMMITTEE FOR A JEWISH ARMY; Philadelphia, Pa. Material relating to an unsuccessful attempt to form a Jewish Army of Palestinian and stateless Jews to fight the Axis nations, 1942

(Gift of Dr. Leon J. Obermayer, Philadelphia, Pa.)

DESEGREGATION; Baltimore, Md. Letters from Rabbis Morris Lieberman, Abraham D. Shaw, and Abraham Shusterman, regarding the attempt of clergymen to end restaurant segregation, 1962

EINHORN, DAVID. Academic certificate, 1831; *German*

(Gift of the Hebrew Union College Library, Cincinnati, Ohio.)

ELZAS, BARNETT A. — Papers. Miscellaneous notes on births, deaths, Civil War military service records, and other pertinent items concerning the Jews of Georgia, South Carolina, and Virginia; *English and Hebrew; Microfilm*

(Received from the New York Historical Society, New York, N. Y.)

ETTING, SOLOMON; Lancaster, Pa. Letter to Michael Gratz, concerning financial problems of Joseph Simon, 1787; *Photostat*

(Received from Philip D. Sang, Chicago, Ill.)

FELSENTHAL, BERNHARD; Chicago, Ill. Two letters to the Polish scholar, Osias H. Schorr, 1878; *German; Photostat and Typescript Transliteration*

(Received from Dr. Ezra Spicehandler, Cincinnati, Ohio.)

FRANK, DANIEL; Boston, Mass. Scrapbook

of telegrams and letters received on the engagement and wedding of Frank and Rosa Liebman; including Frank's letter to Rosa's parents, asking for permission to marry her, 1881-1886; *Manuscript; English and German*

(Gift of Dr. and Mrs. J. Victor Greenbaum, Cincinnati, Ohio.)

FRANK, LEO M.; Atlanta, Ga. Correspondence of Rabbi David Marx with Louis Marshall and Miss Anna Carroll Moore, one of Frank's old teachers, regarding the Frank case and Frank's death, 1914-1915; *Photostat*

(Gift of Rabbi Jacob M. Rothschild, Atlanta, Ga.)

FRANK, LEO M.; Atlanta, Ga. "A Visit with Leo M. Frank in the Death Cell at Atlanta," by Edwin R. Murphy in the *Rhodes' Colossus*, March, 1915; includes a brief description of events of the Frank case with a photograph of Frank and a manuscript letter from Frank to Murphy

GIRARD, STEPHEN. Letter to William Israel on a political matter, 1809; *Manuscript*

GITELSON, NEHEMIAH; New York, N. Y. Letter from Ch[aim?] Salit, Vilna, Poland, 1923; *Manuscript; Yiddish*

(Gift of Dr. M. Leo Gitelson.)

GOLDMAN, ROBERT P.; Cincinnati, Ohio. His personal correspondence as president of the Union of American Hebrew Congregations; addresses delivered by him; newspaper clippings and publicity items; and various reports and miscellaneous material concerning the Union's activities, 1930-1943

(Received from Robert P. Goldman.)

GOMPERS, SAMUEL. Letter from President Herbert Hoover to Mrs. Samuel Gompers, praising her husband for his long service as a labor leader, 1932; *Photostat*

(Received from Justin G. Turner.)

GREENBAUM, SAMUEL — Papers. Correspondence, newspaper clippings, legal briefs and documents, certificate of ad-

mission to the bar, certificate of election as Justice of the Supreme Court of the State of New York, and miscellaneous papers and documents relating to his career, 1876-1920

(Gift of Mrs. Grace Epstein and Edward S. Greenbaum, New York, N. Y.)

GREENBLATT, M.; Pine Bluff, Ark. Letter to Benjamin Freudenthal, discussing a legacy from Rabbi Greenblatt's mother, 1882; *Manuscript; German*

(Gift of Mr. and Mrs. Melvin Greenblatt, Monroe, La.)

GREENEBAUM, ELIAS; Lake Forest and Chicago, Ill. Letters of advice to his grandson, John Greenebaum, 1907 and 1909; and medal for the scholarship awarded his son by the Chicago Board of Education, 1867; *Manuscript*

(Gift of John Greenebaum, Chicago, Ill.)

HALPERN, SEYMOUR; Washington, D. C. Correspondence between Representative Halpern and government officials, in which Halpern caused the removal of Schuyler D. Ferris from his Army Map Service job because of membership in the American Nazi Party, 1961-1962; *Photostat*

(Received from Hon. Seymour Halpern, Washington, D. C.)

HEBREW UNION COLLEGE; Cincinnati, Ohio. Articles of Incorporation, signed by Charles Shohl, Alfred M. Cohen, Julian Morgenstern, Simeon M. Johnson, and Robert P. Goldman, 1926; and letter from the Ohio Secretary of State confirming the document as correct and legal, 1953

HERSHFIELD, NATHAN; North Carolina. Letters concerning Eddie Jacobson, 1953-1955; *Photostat*

(Received from Rabbi Nathan Hershfield, Pontiac, Mich.)

HIRSCH, MARCEL; New Orleans, La. Receipt book for business expenditures, 1867-1869; *Manuscript; Microfilm*

(Received from Rabbi Newton J. Friedman, Beaumont, Tex.)

HURWITZ, HENRY; New York, N. Y. Personal correspondence with Amy K. (Mrs. Sheldon H.) Blank, regarding her poetry, *The Menorah Journal*, Zionism, and the publishing of the Claude G. Montefiore-Israel Mattuck correspondence in *The Menorah Journal*, 1954-1959; and correspondence between Hurwitz and Dr. Jakob J. Petuchowski, relating to their concepts of Judaism and published articles, 1958-1961; *English and Hebrew; Original and Photostat*

(Gift of Mrs. Sheldon H. Blank and Dr. Jakob J. Petuchowski, Cincinnati, Ohio.)

JOEL, JOSEPH A.; New York, N. Y. Personal correspondence of Joel and Rutherford B. Hayes during Hayes's career as general, Governor of Ohio, and President of the United States, and until Hayes's death, 1869-1893; *Manuscript; Xerox Copies*

(Received from the Rutherford B. Hayes Library, Fremont, Ohio.)

JUDAISM, GENERAL. Items pertaining to Jewish history in various manuscript collections housed at Cornell University; *Manuscript and Typescript; Microfilm*

(Received from Cornell University, Collection of Regional History and University Archives, Ithaca, N. Y.)

LAZARUS EMMA; New York, N. Y. Letter from President Grover Cleveland, thanking her for his election as an honorary member of the Montefiore Literary Society, 1886; *Manuscript; Photostat*

(Received from Justin G. Turner.)

LAZARUS, EMMA; New York, N. Y. Correspondence from Robert Browning, London, England, 1883; from Laurence Oliphant regarding Palestinian immigration; and letter regarding Zionism and Palestinian colonization, 1883; *Manuscript; English and Hebrew*

(Gift of Dr. M. Leo Gitelson.)

LINCOLN, ABRAHAM; Washington, D. C. Letter to "A[braham] Hart, Esq., President, Congregation Hope of Israel [Mikveh

Israel], Philadelphia," 1862; *Typescript Copy*

LOWENSTEIN, B., AND CO.; Mora, N. Mex. Statement from M. Biermbaum and Co., 1877; letter from Jaffa Bros., 1878; and letter from Jacob Sanders, 1886; *Manuscript and printed; Photostat*
(Received from the Baca Museum, Trinidad, Colo.)

MADISON, JAMES; Montpelier, Va. Letter to Dr. Jacob de la Motta, Savannah, Ga., 1820; *Photostat*

MANNHEIMER, MORITZ; Dinkelsbuhl, Germany. Letter written on his deathbed, concerning the care of his mother, 1861; *Manuscript; German*

(Received from Rabbi W. Gunther Plaut, St. Paul, Minn.)

MEYERS, CHARLES; Philippine Islands. Letter to his parents, giving a detailed description of his participation in a battle during the Spanish-American War, 1899; *Photostat*

(Gift of Mrs. Sigmund Cohen, Cincinnati, Ohio.)

MINIS, PHILIP. Letter to General Lachlan McIntosh, concerning merchandise shipped to him, 1781; *Photostat*

(Received from Robert Shosteck, B'nai B'rith Archives.)

PEIXOTTO, BENJAMIN FRANKLIN; Lyons, France. Letter to Reverend Benjamin Szold, Baltimore, Md., 1885; *Photostat*

(Received from the Jewish Historical Society of Maryland, Inc., Baltimore, Md.)

PHILADELPHIA, PA.; Congregation Mikveh Israel. Letter to Issachar Baer, vice president of the congregation, and the directors of the congregation, from Mordecai, the son of Rabbi Moses of Tels, regarding a deposition illegally taken by another congregant, 1784; *Hebrew manuscript and English typewritten translation; Photostat*

SARNER, FERDINAND L. Letter from the

Prussian Legation testifying that Sarner has presented documents showing that he studied at the Royal University, Berlin, and that he is an ordained minister and Doctor of Divinity, 1863; *Photostat*

SCHIFF, JACOB H.; New York, N. Y. Letter to Schiff, from William Gibbs McAdoo, Secretary of the Treasury, thanking him for coming to Washington to discuss financial problems of the Treasury, 1918

(Gift of Edward M. M. Warburg, New York, N. Y.)

SEIXAS, GERSHOM MENDES. Copies of all available sermons of "Rabbi" Seixas; discourses and epistolary opinions on religious matters; *English and Hebrew; Photostat and Microfilm*

(Received from the American Jewish Historical Society, New York, N. Y.)

SELIGMAN FAMILY; New York, N. Y. Letters regarding family affairs, business matters, and contemporary events as found in family correspondence, 1877-1934; and correspondence between Edwin R. A. Seligman and Horatio Alger, Jr., regarding Ulysses S. Grant, Brigham Young, the campaign of 1876, Rutherford B. Hayes, and Alger's novels, 1876-1879; *English and German; Photostat and Xerox Copies*

(Gift of Dr. M. Leo Gitelson.)

SENIOR, JAMES K. Army record of service with the American Expeditionary Force in France, including all official documents and correspondence; personal correspondence with his parents, Emma K. and Max Senior; and his diary, 1917-1920; *English and French*

(Gift of Dr. James K. Senior, Chicago, Ill.)

SIMPSON, NATHAN. Correspondence, bills of lading, receipts, and ledgers, 1710-1725; *English, Hebrew, and Dutch; Microfilm and Xerox Copies*

(Received from the Public Records Office, London, England.)

SOKOLOW, NAHUM; London, England.

Letter to Harry Wolofsky, editor of the Yiddish daily, *Keneder Adler* (*Canadian Eagle*), 1927; *Yiddish; Photostat*

(Received from the Canadian Jewish Congress.)

SOLOMON, MR. and MRS. ISRAEL L.; Philadelphia, Pa., and London, England. Correspondence with Prager and Co. (Praeger, Liebaert and Co.), concerning various business transactions, 1783-1793; *Manuscript; English, French, Yiddish, and Dutch; Microfilm*

(Received from the Public Records Office.)

STRAUS, OSCAR S.; New York, N. Y. Letter from President William McKinley, asking Straus to accept the post of Minister to Turkey, 1897; *Photostat*

(Received from Justin G. Turner.)

SUTRO, ADOLPH (1830-1898). Letter from Samuel L. Clemens (Mark Twain), requesting information on the Sutro Tunnel, August 19, --; *Photostat*

(Received from Justin G. Turner.)

VOORSANGER, JACOB; Houston, Tex. Letter to Dr. Elkan Cohn, concerning Voorsanger's acceptance as assistant rabbi at Temple Emanu-El, San Francisco, Calif., 1886

(Received from Rabbi Elkan C. Voorsanger, San Francisco, Calif.)

AUTOBIOGRAPHIES, BIOGRAPHIES, DIARIES, AND MEMOIRS

DRACHMAN, SAMUEL. Diary, 1867-1871; *Typescript Copy*

(Received from the Arizona Historical Foundation, Phoenix, Ariz.)

EZEKIEL, MOSES JACOB (1844-1917). Autobiography, including original sketches by him; *Microfilm; Restricted*

(Gift of Mr. and Mrs. Sam O. Rauh, Cincinnati, Ohio.)

FRANK FAMILY; Boston, Mass. Biographical material concerning Mrs. Daniel Frank, Mrs. Jacob H. Hecht, and other

WEIL, BERNHART; Annapolis, Md. Letter from Meyer Herter to Weil, 1849; *Yiddish and English; Photostat*
(Gift of Mrs. Sigmund Cohen.)

WEINBERG, ARTHUR; Chicago, Ill. Letters from Upton Sinclair and Eric F. Goldman, regarding Weinberg's *The Muckrakers*; and letter from Bertrand Russell, giving his views on pacifism, 1961; *Photostat and Xerox Copies*

(Gift of Arthur Weinberg.)

YULEE, DAVID LEVY; Washington, D. C. Letter concerning the purchase of bonds, 1858; *Photostat*

(Received from Justin G. Turner.)

ZANGWILL, ISRAEL; England and France. Letters from Zangwill to various persons, generally concerning his writings, 1894-1916; *Photostat*

(Received from Dr. Harold J. Jonas, Goshen, N. Y.)

ZEISLER, SIGMUND; Chicago, Ill. Correspondence, newspaper clippings on various subjects, legal brief, and speeches delivered by Zeisler, 1891-1928; and letter from President Woodrow Wilson to William Kent, a member of the House of Representatives, concerning Zeisler, 1917; *German and English*

(Gift of Dr. Ernest B. Zeisler, Chicago, Ill.)

family members, 1881-1932; *German, French, and English*

(Gift of Dr. and Mrs. J. Victor Greenebaum.)

HIRSCHORN, JACOB; St. Louis, Mo. *The Mexican War: Reminiscences of a Volunteer*, by Hirschorn, 1903; and copy of death certificate, 1906; *Printed and Manuscript*

(Received from Mrs. Gertrude Rothschild, St. Louis, Mo.)

HOENIG, ADOLF; Austria. Memoirs, 1837-

ca. 1915; *Manuscript; German and English translation*

(Received from Nat Hoenig, Louisville, Ky.)

MARSHUETZ FAMILY; Cincinnati, Ohio; Memphis, Tenn.; and Petersburg, Va. History of the family, written by Leo J. Marshuetz, including material on the Klaus and Landauer families, 1946; and family correspondence, 1870-1903; *Type-script and manuscript; Photostat*

(Gift of Mrs. Natalie S. Mendeloff, Charleston, W. Va.)

MAYLANDER (MILANDER), M. Diary, 1831-1877; *German and Hebrew, with English translation; Photostat*

(Gift of Dr. Bernhard A. Rogowski, New Haven, Conn.)

SUTIN, LEWIS R.; Kansas City, Mo., and Albuquerque, N. Mex. "Memoirs of an American Attorney," by Sutin, 1960-1961; and his scrapbooks, 1921-1960; *Microfilm; Typescript*

(Gift of Lewis R. Sutin, Albuquerque, N. Mex.)

CIVIL WAR

ALBANY, OREGON. List of Jews buried in St. Johns Cemetery, 1877-1959; and letter from Robert E. Levinson, containing miscellaneous data, 1962

(Received from Robert E. Levinson, Eugene, Ore.)

CAHN FAMILY. Record book, 1700-1915; *English, Hebrew, and French; Photostat*

(Gift of Mrs. Charles Stein, Wheeling, W. Va.)

STOCKTON, CALIF. List of graves to September, 1950; and deeds for graves, 1854-1863, prepared by Mrs. David Schwartz, Stockton, Calif.; *Photostat*

(Gift of Hal Altman.)

WASHINGTON, D. C.; Washington Hebrew Congregation. Interment list, 1856-1911; *Mimeographed*

(Received from Robert Shosteck, B'nai B'rith Archives.)

VITAL STATISTICS

BENJAMIN, JUDAH P.; Richmond, Va. Letter of condolence to Louis Jamin, on the death of Eugene Jamin, 1862; *Photostat*

(Received from Justin G. Turner.)

FRIEDEMAN (FRIEDMAN), JACOB; Washington, D. C., and Braddock, Pa. Certificate of discharge from the Massachusetts Cavalry, 1865; pension papers submitted by his widow, Clara Friedman, 1898, and provisional increase thereof, 1916; and letter and newspaper clippings, 1864-1916; *English and German; Photostat*

(Received from Charles Bierman, Minneapolis, Minn.)

GOLDSMITH, EDWARD; Mobile, Ala. Order of transfer to Durrine's Parrott Battery, 1863; *Manuscript; Photostat*

(Received from the Howard-Tilton

Library, Tulane University, New Orleans, La.)

GREENBAUM, ELIAS; Lake Forest and Chicago, Ill. Letter from his son, Henry E. Greenebaum, written during the Civil War, n.d.

(Gift of John Greenebaum.)

GREENHUT, JOSEPH B.; Chicago, Ill., and New York, N. Y. United States Army certificate of disability for discharge, 1862; pension papers, 1905-1927; and other material; *Photostat and Verifax Copies*

(Received from the General Services Administration, Washington, D. C.)

HART, WILLIAM; Cincinnati, Ohio. Citizenship paper, 1851; and discharge paper

from the 128th Regiment of Ohio Infantry, 1865; *Photostat*

(Received from Sefton D. Temkin.)

KATZ, AARON; North Carolina. Service record in the 53rd Regiment, North Carolina Infantry, 1862-1864; *Photostat*

(Received from the National Archives, Washington, D. C.)

LEVY, JOSEPH C. Service record with the 1st Special Battalion, Louisiana Infantry, 1861-1862; *Printed and manuscript; Photostat*

(Received from the National Archives, Washington, D. C.)

MENDELSON, SIGMUND; Murfreesboro, Tenn., and New Orleans, La. Appointment as inspection clerk, 1865; discharge from the 75th Regiment of Pennsylvania Volunteers, 1865; record of marriage to Isabella Weilman, with Rabbi Isaac L. Leucht officiating, 1871; *Photostat*

(Received from Rabbi Julian B. Feibelman, New Orleans, La.)

MINIS, ABRAHAM; Savannah, Ga. Pardon signed by President Andrew Johnson for Minis, who had served with the Confederate Army, 1867; *Photostat*

(Received from Robert Shostek, B'nai B'rith Archives.)

SOLA, ISAAC DE; Laurel, Miss. Letter on behalf of his mother for a Confederate widow's pension from the State of Louisiana, 1899; *Typescript; Photostat*

(Received from the Howard-Tilton Library, Tulane University.)

STRASSBURGER, H.; Montgomery, Ala. Company Muster Roll listing him as a member of Hilliard's Legion, Alabama Volunteers, 1862-1865; *Photostat*

(Received from Robert Shostek, B'nai B'rith Archives.)

GENEALOGIES

AMBACH FAMILY. Genealogy

(Gift of Rabbi Joseph Asher, Greensboro, N. C.)

BAUM FAMILY. Genealogical and biographical information concerning the Baum-Webster families, 1799-1953; *Photostat*
(Gift of Rabbi Leonard Poller, Baltimore, Md.)

BRAV (BRAFF) FAMILY. Family tree, compiled by Cecile Sulzburger Brav, 1960; *Photostat*

(Gift of Rabbi Stanley R. Brav, Cincinnati, Ohio.)

COHN, FREDERICK. Complete genealogy of the Cohn Family, including the marriage contracts of Aaron Isaacs and Esther Levy, Richmond, Va., 1824; and Cornelius (Gentle) Myer and Abraham Isaacs, Philadelphia, Pa., 1859; *Xerox Copy*
(Gift of Ralph F. Colton, Chicago, Ill.)

DREYFOUS FAMILY. Genealogical chart, 1746-1946; *Photostat*

(Gift of Rabbi Julian B. Feibelman.)

FECHHEIMER FAMILY. Genealogical table, 1757-1960; *Typescript*

(Gift of Richard F. Fechheimer, Highland Park, Ill.)

FEIBELMAN FAMILY. Genealogical chart, 1724-1933; *German, Hebrew, and English; Photostat*

(Gift of Rabbi Julian B. Feibelman.)

FLEISHER FAMILY. Family tree, 1840-1954; *Typescript*

(Gift of Rabbi Malcolm H. Stern.)

FRANK FAMILY. Genealogy; *Typescript*

(Gift of Rabbi Joseph Asher.)

FREUDENTHAL FAMILY. Family tree

(Gift of Elsa Freudenthal Allshool, through Dr. J. Victor Greenebaum.)

GRIFF FAMILY. Family tree, and letter of June 2, 1949, from Congressman Barratt O'Hara, about his friendship with Albert Griff; *Photostat*

(Gift of Mrs. Irving Wenz, Merrick, N. Y.)

GUGGENHEIMER FAMILY. Genealogy, amended by Rabbi Malcolm H. Stern; *Typescript*

(Gift of Rabbi Joseph Asher.)

HELLER FAMILY; Cleveland, Ohio. Genealogical chart and other relevant data; *Photostat*

(Gift of Abraham L. Nebel.)

HILLMAN, SIDNEY. Genealogical information, 1915-1946; *Typescript*

(Gift of Mrs. Herman H. Auerbach, Omaha, Neb.)

JOSEPH FAMILY; Cleveland, Ohio. Family tree prepared for the 100th anniversary of Moritz Joseph's arrival in America; also a listing of available Joseph family papers, 1952; *Typescript and Printed; Photostat*

(Gift of Rabbi Burton E. Levinson.)

KATZ FAMILY. Genealogical chart, 1694-1959; *German*

(Gift of Rabbi Julian B. Feibelman.)

KAYTON FAMILY; Norfolk, Va. Brief history, and a genealogy by Harmon H. Kayton, with additions by Bernhard Kayton and Rabbi Malcolm H. Stern, 1797-1958; *Typescript Copy*

(Received from Rabbi Malcolm H. Stern, Norfolk, Va.)

LANDAUER FAMILY. Genealogical chart, 1690-1959; *German; Photostat*

(Gift of Rabbi Julian B. Feibelman.)

LAPOWSKI FAMILY. Genealogical information on the Lapowski-Dillon family
(Gift of Rabbi Floyd S. Fierman, El Paso, Tex.)

LEMANN FAMILY. Family tree, ca. 1820-1940; *Photostat*

(Gift of Rabbi Julian B. Feibelman.)

LEWY FAMILY. Family tree; *Photostat*

(Gift of Elsa Freudenthal Allshool, through Dr. J. Victor Greenebaum.)

OGLER FAMILY; Langendorf, Germany. Genealogical material on the Ogler, Bloch, and Grätz(es) families, 1650-1936; *German; Photostat*

(Gift of Dr. and Mrs. Hans Liebermann, Dayton, Ohio.)

ORGLER FAMILY; Germany and the United States. Genealogy of the Orgler Family, including some information on the Bloch and Gratz families, tracing the ancestry of Rebecca Gratz, 1650-1939; *Photostat*

ROSENTHALER FAMILY; Ansbach, Bavaria. Ancestry of the Rosenthaler family, including documentation of births, genealogical charts, and other records, 1803-1900; *English and German; Photostat*

(Gift of Mrs. Ruth Wiley, Cincinnati, Ohio.)

SOLIS FAMILY. Genealogical data and brief individual biographies, 1631-1893; *Photostat*

(Gift of Rabbi Malcolm H. Stern.)

WEIL FAMILY. Genealogical data, 1777-1956; and "Record and History of the Weil Family," 1914; *Photostat*

(Gift of Leo S. Kositcheck, Chicago, Ill.)

THESES

APPEL, JOHN J. "Immigrant Historical Societies in the U. S., 1880-1950," Ph.D. dissertation, University of Pennsylvania, 1960; *Microfilm*

BASKIN, BERNARD. "The American-Jewish Novel," Rabbinical thesis, Jewish Institute of Religion, New York, 1947; *Microfilm*

BERMAN, HYMAN. "Era of the Protocol: A Chapter in the History of the International Ladies' Garment Workers' Union, 1910-1916," Ph.D. dissertation, Columbia University, 1956; *Microfilm*

BRODEY, ARTHUR. "Political and Civil Status of the Jews in Canada," Rabbinical thesis, Jewish Institute of Religion, New York, 1933; *Microfilm*

DAY, JAMES M. "Jacob De Cordova: Land Merchant," M.A. dissertation, University of Texas, 1958; *Microfilm*

GEFFEN, SAMUEL. "Halachah in the Courts of the United States," Rabbinical thesis, Jewish Institute of Religion, New York, 1942; *Microfilm*

GOLDMAN, JACK BENJAMIN. "A History of Pioneer Jews in California, 1849-1870," M.A. dissertation, University of California, 1941; *Microfilm*

HARRIS, ZEVI H. "A Study of Trends in Jewish Education for Girls in New York City," Ph.D. dissertation, Yeshiva University, 1956; *Microfilm*

HENNIG, HELEN KOHN. "Edwin DeLeon (Biography)," M.A. dissertation, University of South Carolina, 1928; *Microfilm*

KOSOFSKY, SIDNEY. "Two American Philosophies of Judaism," Rabbinical thesis, Jewish Institute of Religion, New York, 1941; *Microfilm*

LEVITAN, KALMAN L. "The Problem of Ritual and Practice in Reform Judaism," Rabbinical thesis, Jewish Institute of Religion, New York, 1948; *Microfilm*

LEWIS, DAVID TREVOR. "An Empirical Study of Jewish Identification: The Relationship between the home life of eighth grade Jewish boys and their adjustments in the Public Schools of Cincinnati, Ohio," Ph.D. dissertation, Ohio State University, 1960; *Microfilm*

LORD, MILLS M., JR. "David Levy

Yulee, Statesman and Railroad Builder," M.A. dissertation, University of Florida, 1940; *Microfilm*

MCCASKILL, CHARLES J. "An Estimate of Edwin DeLeon's Report of His Service to the Confederacy," M.A. dissertation, University of South Carolina, 1950; *Microfilm*

PARKER, BENJAMIN M. "Contemporary Intermarriage," Rabbinical thesis, Jewish Institute of Religion, New York, 1926; *Microfilm*

SACKS, MAXWELL L. "The Rabbi as a Functionary in the Court of Domestic Relations," Rabbinical thesis, Jewish Institute of Religion, 1935; *Microfilm*

SATLOW, LEWIS A. "The Evolution of the Reform Prayer Book," Rabbinical thesis, Jewish Institute of Religion, New York, 1942; *English and Hebrew; Microfilm*

SCHREIBER, EMMA SONYA. "The Jewish Transient," Ph.D. dissertation, New York University, 1932; *Microfilm*

SCHWARTZ, LAWRENCE W. "A Study of Jewish Youth Education," Rabbinical thesis, Jewish Institute of Religion, New York, 1928; *Microfilm*

SHEVLIN, ARNOLD M. "A Study of Two Jewish Communities: Rockville, Conn., and Norwalk, Conn.," Rabbinical thesis, Hebrew Union College - Jewish Institute of Religion, 1950; *Microfilm*

STEUER, ULRICK B. "The Adaptation of the Synagogue to American Culture, with Particular Consideration of the American Reform Synagogue," M.A. dissertation, University of Illinois, 1946
(Gift of Rabbi Ulrick B. Steuer, Hammond, Ind.)

TROUTMAN, WILLIAM FIFE, JR. "Respecting the Establishment of Religion in Colonial America," Ph.D. dissertation, Duke University, 1959; *Microfilm*

MISCELLANEOUS

ALLIANCE ISRAÉLITE UNIVERSELLE. Catalogue of American material, including names of individuals and organizations; *French; Microfilm*

AMBERG, EMIL; Detroit, Mich. Poem, "The Hebrew Child," 1903; *Printed*
(Received from Dr. Emil Amberg, Detroit, Mich.)

AMERICAN JEWISH JOINT DISTRIBUTION COMMITTEE. Article by Frances F. Sandmel, concerning co-operating activities of the Joint Distribution Committee and the American Friends Service Committee, 1944; *Typescript*
(Gift of Dr. Samuel Sandmel.)

AMERICAN JEWISH PUBLICATION SOCIETY; Philadelphia, Pa. Circular soliciting membership and contributions, signed by Isaac Leeser, corresponding secretary, 1845; *Printed; Photostat*

ANTI-SEMITISM, 1841-1920; Québec, Canada. Court record of a ritual slaughter libel trial, in which Benjamin Ortenberg sued Joseph Edouard Plamondon for \$500.00 for publishing Plamondon's lecture "The Jew" in *Libre Parole* on March 30, 1910; *English and French; Photostat*
(Received from The Jewish Library, Montreal, Canada.)

ANTI-SEMITISM. Material relating to psychological studies of three boys involved in defacing Jewish homes at Augusta, Kans., 1960; *Photostat*

(Gift of Rabbi Judea B. Miller, Wichita, Kans.)

ANTI-SEMITISM. Message from President Benjamin Harrison to Congress, including information on Russian anti-Semitism and concerning the rights of Jewish United States citizens in Russia, 1882-1890; *Printed; Microfilm*

ARGENTINA. "Centennial of Argentine Judaism," written by Moses Senderey, 1962; *Spanish; Original and Xerox Copies*

ATHLETICS. Scrapbooks containing newspaper and magazine clippings concerning Jewish athletes, professional and amateur, who have won recognition in various sports, 1895-1948; *Printed*

BEATY, JOHN; Dallas, Tex. Anti-Semitic material written by Beaty; and material about his life and career as a professor at Southern Methodist University, 1950-1954

BETTMAN, BERNHARD; Cincinnati, Ohio. Testimonials to Bettman, honoring him on his 70th birthday and golden anniversary; and booklets in his memory, 1904, 1909, and 1915; *Manuscript and typescript*

(Received from Miss Florence Bettman, Cincinnati, Ohio.)

BROKERS AND BROKERAGE. Facsimile of the first daily newspaper published in America, *The Pennsylvania Packet, and Daily Advertiser* (later called *The North American*), containing advertisements of Haym Salomon, Isaac Franks, Benjamin Nones, and Lion Moses, 1784

CARDOZO, JACOB N.; South Carolina. Reports of the United States Senate Judiciary Committee, favoring reduction in the purchase price of the Southern Patriot press, which Cardozo bought from the government, 1830; *Photostat*

CARVAJAL, LUIS DE, EL MOZO (JR.); Mexico. *The Trials of Luis de Carvajal (The Younger)*, describing his trial by the Mexican Inquisition, 1589-1595; *Spanish; Microfilm*

(Received from the Library of Congress, Washington, D. C.)

CEREMONIES, JEWISH. Confirmation scrapbook of the Golden Rule Religious School of Hallettsville (1940, 1942, 1944, 1946, 1948) and Schulenburg, Texas, 1952; *Photostat*

(Gift of Mrs. Hirsch N. Schwartz, Schulenburg, Tex.)

CHURCH AND STATE; Montreal, Canada. Brief submitted by the Canadian Jewish Congress to the Royal Commission of Inquiry on Education, regarding Jewish students in the Protestant School System; including a statistical study by Louis Rosenberg and historical background by Hyman Neamtan, 1962; *Printed*

(Received from the Canadian Jewish Congress.)

CINCINNATI, OHIO. List of Cincinnati Jews; and listings of Cincinnati Jews according to their occupations, 1961

(Received from the Jewish Welfare Fund, Cincinnati, Ohio.)

CIVIL RIGHTS. Articles on the Maryland "Jew Bill," from the *Louisiana Courier* (New Orleans), 1823; *Photostat*

CIVIL RIGHTS. *Letters of Denization and Acts of Naturalization for Aliens in England and Ireland, 1603-1700*. The Publications of the Huguenot Society of London, Vol. 18, privately printed, 1911; *Microfilm*

CIVIL RIGHTS. Press statements and legislative history of the "Sunday Trading Bill" issue, predicated by statements of California State Assembly Speaker William W. Stow concerning the Jews of Sacramento, 1855; death notice and biographical sketch of Stow, Sacramento, Calif., 1895; *Photostat*

COHEN, G. M.; Cleveland, Ohio. "Musical Relaxations for the Family Circle, for the School and Public Service" (original musical scores); *German and English; Photostat*

(Gift of Abraham L. Nebel.)

COLMUS, LEVI. Three reports of the United States House of Representatives Committee on Invalid Persons, favoring payment of medical expenses arising from treatment of injury sustained during the War of 1812, 1838-1840; *Printed; Photostat*

COMMUNITY, JEWISH. Census cards of Jewish communities in the United States in 1878, including number, age, and sex

of population, religious schools and congregations, and charitable and social institutions, 1878; *Printed and Manuscript*

CONFEDERATE MONEY. Twenty-dollar bill of the Confederate States of America, signed by A. I. (or J.) Levin, 1861

(Received from Mrs. Albert Werthan, Nashville, Tenn.)

CONVERSION TO CHRISTIANITY. Pamphlet, *The City of Refuge: A Dialogue Between A Learned Rabbi and a Sick Penitent*, 1808; *Printed; English and Hebrew*

(Gift of Leon J. Obermayer.)

COX, SAMUEL S.; Washington, D. C. Speech delivered in the House of Representatives on the persecution of the Jews in Russia, 1882; *Printed; Photostat*

(Gift of Rabbi Jacob K. Shankman, New Rochelle, N. Y.)

CURAÇAO. Information concerning the Santa Companhia de Dotar Orfas e Donzelas, a charitable brotherhood located in Amsterdam, Holland, and the Pardo and Dovale families, 1960

(Received from Dr. Isaac S. Emmanuel.)

CURAÇAO. List of Old Curaçao Notarial Archives, covering 1708-1814, prepared by Dr. and Mrs. Isaac S. Emmanuel, Cincinnati, Ohio.

DAMASCUS AFFAIR. "Proceedings of a public meeting of the citizens of Charleston, S. C. in relation to the persecution of the Jews in the East; also proceedings of a meeting of the Israelites of Charleston in reference to the same subject," 1840; *Printed; Photostat*

DREYFOUS FAMILY; New Orleans, La. Scrapbook, 1830-1960; *French and English; Microfilm*

(Gift of Miss Ruth Dreyfous, New Orleans, La.)

DYMOW, OSSIP. A drama in three acts and a prologue, *Der Eibiger Wanderer* ("The Perpetual Wanderer"), n.d.; *Yiddish*

EPSTEIN, EPHRAIM M.; Tiffin, Ohio. "The Dramatized Canticles of Solomon, in the Libretto [sic] of Solomon and Sulamith, Written for the Composer of the Opera"; "The Libretto of Solomon and Sulamith, written for the Composer of the Opera"; "Solomon's Song of Songs, and its Finale [,] Ps. XLV[,] Translated and Interpreted by Eph. M. Epstein M.D.," 1880; and letter from Professor Thomas Jefferson Conant to Dr. Alexander Wilford Hall, about Epstein, 1880; *Hebrew and English*

FRANCO, SOLOMON; London, England. Tract entitled "Truth springing out of the earth: that is, the truth of Christ proved out of the earthly promises of the law, and that the Messiah will not appear for temporal things," 1688; *Hebrew and English; Microfilm*

(Received from the British Museum, London, England.)

FRANK, LEO M.; Atlanta, Ga. Newspaper clippings, magazine articles, pamphlets, and testimonial reports dealing with the repercussions of Frank's conviction for murder and subsequent lynching; 1913-1915

GEBEL, MAX; New York, N. Y. A drama in four acts, *Dem Presidents Tochter* ("The President's Daughter"), n. d.; *Yiddish*

GEORGIA. List of early Jewish settlers in Georgia; *Photostat*

(Received from Rabbi Malcolm H. Stern.)

GERSONI, HENRY; Chicago, Ill. Pamphlet, *Jew against Jew*, dealing with the antagonism between German and Russian Jews in America, 1881; *Printed; Photostat*
(Gift of Rabbi Jacob K. Shankman.)

GODCHAUD, SAMUEL; New York, N. Y. Resolution in his honor by Congregation Shaareh Berochot (Communauté Israélite Française) in appreciation of his services to the congregation, 1878
(Gift of Dr. Jacob Staiman, Baltimore, Md.)

GOLDSMITH, MORRIS; South Carolina. Report of the United States House of Representatives Committee on Claims, favoring payment of wages and expenses for time spent capturing pirates while he was deputy marshal for the State of South Carolina, 1824; *Printed; Photostat*

GRATZ, MICHAEL. Report of the United States House of Representatives Committee on Revolutionary Claims, favoring repayment of the face value of three Continental Loan Office Certificates to the estate of Michael Gratz, 1833; *Printed; Photostat*

HARBY, ISAAC; Charleston, S. C. "Alberti," a play, 1819; and "Defence of the Drama," an article, 1829; *Photostat*

HART, EPHRAIM. Report of the United States Senate Committee on Claims, rejecting petition for payment of a wagon and horses described in a certificate dated 1781, 1820; *Printed; Photostat*

HART, JACOB. Copy of page 445 from John Thomas Scharf's *History of Maryland* (Baltimore, 1879), Vol. 2, listing Jacob Hart among the patriotic Baltimore merchants who advanced a total of \$10,000 to the Marquis de Lafayette to help outfit Lafayette's forces against Cornwallis in Virginia, 1781; resolution and extract from the minutes of the United States Congress, with reference to the discharge of Lafayette's obligation to the Baltimore merchants, 1781; *Photostat; Restricted*

(Received from the Maryland Historical Society, Baltimore, Md.)

HEBRAISM IN AMERICA; New Hampshire. List of books belonging to the Dartmouth College Library, 1775, including the library of Dr. Eleazar Wheelock; *Photostat*

(Received from the Archives Department, Baker Library, Dartmouth College, Hanover, N. H.)

HENRY, HENRY A.; Cincinnati, Ohio. Prayer for the welfare of the Federal government and the State of Ohio, by Henry, at Congregation Bene Yeshurun,

CINCINNATI, Ohio, 5610 (1849-1850); *Photostat*

HISTORY-Sephardic Period. Calendar of historical manuscripts in the office of the Secretary of State, Albany, N. Y., 1630-1664, 1665-1776, and 1856-1866; *Printed; Microfilm; Dutch and English*

(Received from the New York State Library, Albany, N. Y.)

IMMIGRANTS AND IMMIGRATION; New York, N. Y. List of passengers aboard the ship *Howard*, from Hamburg to New York, most of whom went on to Cleveland, Ohio, 1839

(Gift of Abraham L. Nebel.)

ISRAEL, JOSEPH; Philadelphia, Pa. Message of President Thomas Jefferson to Congress, citing a letter from Richard O'Brien, United States Consul at Algiers, in which the death of Midshipman Israel is noted, 1804; *Photostat*

Israels Herold; New York, N. Y. *Prospectus*, 1849; *German; Photostat*

KATZ, IRVING I.; Detroit, Mich. "Highlights in the History of the National Association of Temple Administrators, 1941-1960"; *Typescript*

(Gift of Irving I. Katz.)

KOBRIN, LEON. A drama in four acts: *Der Ferloirener Gan-Ayden* ("The Lost Paradise"), 1918; *Yiddish*

KOHLER, KAUFMANN. *The Wandering Jew; or, the Path of Israel through History*, lecture delivered before Beth-El Congregation, New York, 1878; *Printed; Photostat*

(Gift of Rabbi Jacob K. Shankman.)

KRAUSKOPF, JOSEPH. Two discourses, "If a Messiah Had Been Born" and "Laid to Rest," delivered at Temple Keneseth Israel, Philadelphia, Pa., 1898 and 1905

(Gift of Rabbi Solomon B. Freehof.)

LATTEINER, JOSEPH. A comedy in four acts: *Mein Veibs Freind, oder Yente die*

Roite ("My Wife's Friend, or Yente the Redhead"); *Yiddish*

LAUTERBACH, JACOB Z.; Cincinnati, Ohio. Introductory lectures and manuscripts for the study of Talmud, 1923 (?)

LAUTERBACH, JACOB Z.; Cincinnati, Ohio. His essay, "Jesus in the Talmud"; *English and Hebrew*

LEESER, ISAAC; Philadelphia, Pa. Excerpts from *Discourses, Argumentative and Devotional, on the Subject of the Jewish Religion*, delivered chiefly at Mikveh Israel Synagogue; and page soliciting prospective subscribers for the publication of *The Book of the Law of God: Commonly Called the Pentateuch*, 1841; *Hebrew and English; Microfilm*

LEIPNIKER FAMILY; Cincinnati, Ohio. "The Conversion of the Leipniker Family," recounting their conversion to Catholicism, by Felix Leipniker, 1943; *Photostat*

(Gift of Gaston D. Cogdell, Cincinnati, Ohio.)

LEVISON, BURTON E.; Cleveland, Ohio. Manuscript by Dr. Levinson, "The Western Reserve: Its Hebrew Influence," containing a silhouette of Dr. Daniel L. M. Peixotto; map of Ohio, 1837; genealogical chart of the Peixotto family; and other data, 1961; *Typescript Copy*

(Gift of Dr. Burton E. Levinson.)

LEVY, JACOB CLAVIUS; Savannah, Ga. *Will*, 1870; *Photostat*

LEVY, JOSEPH LEONARD; Pittsburgh, Pa. *Memorial book*, 1917-1918

(Gift of Mrs. William Prager, Dallas, Tex.)

LEVY, NATHAN. Four reports of the United States House of Representatives Committee on Commerce, favoring repayment of money to Nathan Levy, American Consul on St. Thomas Island, Virgin Islands, 1836, 1837, 1839, and 1840; *Printed; Photostat*

LEWIN, RAPHAEL D. C. "Orthodoxy vs. Reform," a sermon delivered before Congregation Mickva Israel, Savannah, Ga., 1868; *Printed; Photostat*
 (Gift of Rabbi Jacob K. Shankman.)

LEWISOHN, LUDWIG; Waltham, Mass. Supplementary notes for "The Theory of Literature," by Lewisohn, ca. 1950; and "Goethe and Our Times," by Lewisohn, 1949; *Typescript; English, German, Latin, and French; Xerox copies*

(Received from Dr. Stanley F. Chyet.)

LITERATURE, YIDDISH; New York, N. Y. Survey of Yiddish books in circulation in public libraries, conducted by the Yiddisher Kultur Farband, 1946

(Gift of Philip Sandler, Brooklyn, N. Y.)

LOEB, DANIEL; Branchville, S. C. Invoice book, 1853-1859; *Manuscript*

LOTH, MORITZ; Cincinnati, Ohio. Speech made by him when elected first president of the Union of American Hebrew Congregations, 1873

(Gift of Mrs. Leopold Wachsman, Cincinnati, Ohio.)

LUMBROZO, JOHN (JACOB); Maryland. Will and Testamentary Proceedings of Lumbrozo, 1665; *Photostat*

(Received from the Hall of Records, Annapolis, Md.)

MAERTZ, F. B. AND SONTHEIM; Cincinnati, Ohio. Receipt book for their livery and sale stable; and directions for making shrouds, embalming fluid, etc., used in their Reform Jewish undertaking business, 1840-1870; *German and English*

(Gift of Dr. Regine K. Stix, New York, N. Y.)

MARC (MARCUS), JACOB AND PHILIP; New York and Germany. Reports and other material concerning their overseas service as commissars with the Third Regiment of England's Waldeck mercenaries, 1776-1782; *German; Photostat*

(Received from the Library of Congress.)

MARKS, HARRY H.; New York, N. Y. Pamphlet, *Down With the Jews! Meeting of the Society for Suppressing the Jewish Race. A Terrible Plot against the Chosen People*, published as a parody on the "[Joseph] Seligman Affaire," 1877; *Printed; Photostat*

(Gift of Rabbi Jacob K. Shankman.)

MARKS, PHILLIP A.; Providence, R. I. Broadside enumerating his services in real estate, advertising, and as a "commission broker," 1855; *Photostat*

(Received from the John Carter Brown Library, Brown University, Providence, R. I.)

MEXICO. Compilation of entries of Jewish interest in the 15-volume index, "Indice del Ramo de Inquisición," of the Mexican Inquisition documents in the Archivo General de la Nación; and *Index of the Inquisition Records*, vol. 4, pp. 33-37, 40-45, and 49-53, containing entries apparently pertaining to Jews, 1642-1644; *Spanish and English; Photostat and Typescript Copies*

(Received from Seymour B. Liebman.)

MICHELBACHER, MAXIMILIAN J. *Sermon delivered on the Day of Prayer, Recommended by the President of the C. S. of A. [Confederate States of America], at the German Hebrew Synagogue, Bayth Ahabah, Richmond, Va., 1863; Printed; Photostat*

MILLER, GEORGE J. — Collection. Notes on the Louzada family of Bound Brook, N. J., 1717-1768; and "Contributions to the Jewish History of Colonial New Jersey and Essex County"; *Photostat*

MYER, ISAAC; Philadelphia, Pa., and New York, N. Y. Material indicating his interest in Egyptian and mystical lore; including also illustrations and other writings

(Gift of Samuel Moyerman, Philadelphia, Pa.)

MYERS, MOSES; Virginia. Material from the *Congressional Record* dealing with Myers' tenure as Collector of Customs for

the port of Norfolk and Portsmouth, Va., 18(?) and 1831; *Printed; Photostat*

NATURALIZATION AND DENIZATION. General Assembly of Michigan resolution calling on the United States Senate to require that all foreign nations with whom America makes treaties recognize "the absolute citizenship of all foreigners naturalized by the existing laws of the United States," 1839; *Printed; Photostat*

NEWMARK, MARCO R. Four scrapbooks, 1892-1957; *Microfilm*
(Gift of Mrs. Marco R. Newmark.)

NEW YORK. State Treasurer's manifest books, 1742-1775, and books of entry, 1728-1766; *Manuscript; Microfilm*

(Received from the New York State Library.)

NOAH, MORDECAI MANUEL; New York, N. Y. "Discourse on the Evidences of the American Indians Being the Descendents of the Lost Tribes of Israel," delivered before the Mercantile Library Association, 1837; *Photostat*

PAULL, JOE; Philadelphia, Pa. *Der Neugekumener* ("The Newcomer"), published in mimeograph form by the Jewish Cultural Center, Vineland, N. J., including articles about Joe Paull, 1960; *Yiddish and English; Photostat*
(Gift of Joe Paull.)

PEIXOTTO, DANIEL L. M.; New York, N. Y. Anniversary discourse before the Society for the Education of Orphan Children of the Jewish Persuasion, 1830; *Printed; Microfilm*

(Received from Rabbi Burton E. Levinson, Shaker Heights, Ohio.)

PHILADELPHIA, PA. Circular from "the Israelites of Philadelphia" inviting all Jews to join "a general union" of congregations; and plans for the organization, management, and authority of this union, 1841; *Photostat*

PHILIPSON, DAVID; Cincinnati, Ohio.

Manuscript of the installation service of Rabbi Philipson at Congregation B'né Israel (the Rockdale Avenue Temple), including inaugural sermon and address by Isaac M. Wise, 1888; *Typescript*
(Gift of William J. Mack.)

POETS AND POETRY. Collection of Yiddish and Russian poems; *Yiddish and Russian; Manuscript*

SACRAMENTO, CALIF. Scrapbook containing newspaper clippings, magazine articles, and photographs concerning Weinstock, Lubin & Co., the largest department store in Sacramento, 1902-1904; *Printed; Microfilm*

(Gift of Hal Altman.)

SALOMON, HAYM; Philadelphia, Pa. Advertisements as auctioneer and broker, 1784; *Printed; French and English; Photostat*

SARASOHN, KASRIEL HERSH; New York, N. Y. Portrait originally hung in his honor in the meeting room of the Hebrew Sheltering House (HIAS) by the Ladies Branch of the Society, 1891; and book containing congratulatory messages on the fiftieth wedding anniversary of Mr. and Mrs. Sarasohn, 1900

(Gift of Mrs. Louis A. Rosett.)

SCHLESINGER, ALBERT L.; Cincinnati, Ohio. World War I service record of Lieutenant Schlesinger, of the United States Infantry, including anecdotes of active combat in France, 1916-1928

(Gift of Albert L. Schlesinger, Cincinnati, Ohio.)

SCHLESINGER, SIGMUND; Mobile, Ala. Libretto of *The Schoolmaster*, a comic opera by Erwin Ledyard and S. Schlesinger, performed at a "benefit for Hebrew orphans," 1885; *Printed; Photostat*

(Gift of Mr. and Mrs. B. H. Eichold, Mobile, Ala.)

SCHURMAN, JACOB GOULD. Address by Cornell University President Schurman before the Citizens Mass Meeting spon-

sored by the National Citizens' Committee, protesting Russian treatment of United States Jews, with regard to passports, 1911; *Microfilm*

SONNE, ISAIAH; Cincinnati, Ohio. Bibliography of Jewish books; articles; lectures; notes; correspondence; and miscellaneous material, 1922-1960; *German, Italian, Hebrew, and English; Restricted*

(Gift of Mrs. Isaiah Sonne.)

SOUTH AMERICA. Report of a trip taken by Louis Kraft, of the National Jewish Welfare Board, to ascertain the need for and interest in Jewish Center work, 1946

SPICEHANDLER, EZRA; Cincinnati, Ohio. Report of his visit to some of the major Jewish communities in South America: itinerary, special report on student recruitment, survey of religious conditions, and recommendations, 1960; *Mimeograph; Restricted*

(Gift of Dr. Ezra Spicehandler.)

SWISS TREATY. Dispatches from United States Ministers to Switzerland, 1856-1865, and diplomatic instructions of the Department of State to Switzerland, 1853-1879, regarding discrimination against American Jews; *English, French, and German; Microfilm*

(Received from the Library of Congress.)

SWISS TREATY. Memorial by the Jews of Pennsylvania to the President of the United States, asking for the repeal of the Swiss Treaty, 1850's; *Printed; Photostat*

TANKEL, AARON; Chicago, Ill. Address delivered at the Bar Mitzvah and Confirmation of Nathan Euphrat, 1884; *German and Hebrew; Photostat*

(Gift of Rabbi Hayim Goren Perelmuter, Chicago, Ill.)

TOURO, ISAAC; Newport, R. I. Account in the *Newport Mercury*, with the full text of a prayer which he delivered in the Newport Synagogue on November 28, 1765; *Printed; Photostat*

(Received from the Library of Congress.)

WASHINGTON, GEORGE. Copy of General Orders 1778, issued by General Washington, giving instructions with respect to cleanliness and sanitation in the army; *Printed; Photostat*

(Received from the New York Historical Society, New York, N. Y.)

WESTERLO, EILARDUS; Albany, N. Y. Compilation of Hebrew words and phrases translated into Latin, 1760-1790; *Hebrew and Latin; Photostat*

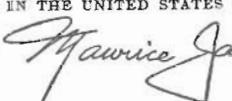
(Received from the New York State Library.)

WISE, HELEN; Cincinnati, Ohio. Records and accounts of the Isaac M. Wise farm, 1875-1899; *English and German*

WISE, ISAAC MAYER; Cincinnati, Ohio. Certificate from instructors at the Hebrew Union College in honor of his 80th birthday, 1899; Hebrew poem by Rabbi Abraham Goldenfeld, of Troy, N. Y., in honor of Wise; and Hebrew poetic acrostic epitaph by Dr. Moses Mielziner, 1900; *Printed and Manuscript; Hebrew and English*

YULEE, DAVID LEVY; Florida. United States House of Representatives resolution, requiring the Secretary of War to furnish information about military activities and expenditures resulting from Seminole Indian hostility in Florida, 1841; *Printed; Photostat*

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